The Jewish Chronicle.

AND

The Hebrew Observer.

בטח בה׳ ועשה טוב :—"Trust to God and do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.: Impressed Stamp, 4s 6d.

No. 374. FRIDAY, FEBRUARY 14, 1862—ADAR 14. 562 PRICE { Stamped 4½d / Unstamped 3d

Births.

On the 8th inst., at Harcourt-street, Dublin, the wife of I. D Rosenthal, Esq., of a daughter.

Deaths.

On the 7th inst., at the residence of his son, Brunswick House Clifton Gardens, Maida Hill, Lyon Benjamin, Esq., in the 84th year of his age, deeply lamented by his family and friends.

MR. and Mrs. SALOMON POOL return sincere THANKS to their friends for kind enquiries and visits of condolence during the week of mourning for their beloved child.

8, Magdalen-row, Great Prescott-street.

MR. HANDS and Family, with Mrs. JOSEPH, return THANKS to their friends for their kind visits and letters of condolence during their week of mourning.

24, Warwick-villas, Harrow-road.

SOUP KITCHEN FOR JEWISH POOR.

BLACK HORSE YARD, ALDGATE.

PATRON—The Rev. Dr. ADLER, Chief Rabbi.

THE Public is respectfully informed that the SOUP KITCHEN is OPEN for the Season. The days of Distribution are MONDAYS and WEDNESDAYS, from six till eight in the evening, and on FRIDAYS from eleven till one. The visits of any person interested in the Charity will be gratifying to the Committee, who earnestly solicit contributions towards its support.

Donors of Five Guineas are entitled to a Permanent Ticket entitling the holder to two portions at each distribution.

Number of portions distributed from commencement ..	37,200
Ditto for week ending Feb. 14, 1862	4,100
	41,300

J. SALOMONS, Sec.

SPECIAL APPEAL

FOR THE

SOUP KITCHEN.

THE President and Committee beg respectfully to state that the amount of donations received up to the present time is not at alladequate to the expenditure, which will be larger this year, owing to the lengthened period of distribution up to the Passover Holidays, and they therefore rely upon the Public for their PROMPT ASSISTANCE.

Donations will be thankfully received by Mr. Philip Beyfus, President, 91 City-road; Mr. Moss Ansell, Vice-President, 14 Minories; Mr. Jonas Jacobs, Treasurer, 1, St. James's-place Aldgate; by the Members of the Committee; by the Secretary, 22, Great Prescot-street; and at the London and Westminster Bank (Eastern Branch), 87, High-street, Whitechapel.

J. SALOMONS, Sec.

MANCHESTER HEBREW CONGREGATION.

WANTED a Person competent to officiate as SECOND READER, and ASSISTANT SHOCHET; Salary, £52 per annum. Applications with Testimonials, to be addressed (prepaid) to the Secretary.

GODFROY LEVI, Secretary.

Great Synagogue Chambers, York-street, Cheetham Hill-road, Manchester.

נוה צדק·

JEWS' HOSPITAL, MILE END.

For the support of the aged, and for education and employmen of youth.

THE following Donation was omitted in the list of Subscriptions published last week:

Michael Emanuel, Esq. £5 5

WESTMINSTER JEWS' FREE SCHOOL,

GREEK STREET, SOHO-SQUARE.

THE ANNIVERSARY DINNER in AID of the FUNDS of this Institution will take place at WILLIS'S ROOMS, King-street, St. James's, on WEDNESDAY, MAY the 28th next.

Gentlemen willing to assist the Charity by acting as Stewards are solicited to intimate the same to

M. B. LEVY, Honorary Secretary.

Synagogue Chambers, St. Alban's place, S.W.
Feb. 12th 5622.—1862.

חברת מחסה לעורים :

INSTITUTION FOR THE RELIEF OF THE INDIGENT BLIND OF THE JEWISH PERSUASION.

ESTABLISHED A.M. 5580—1819.

BENJAMIN S. PHILLIPS, Esq., Alderman—President.

THE Governors and Subscribers are respectfully informed that a GENERAL COURT will be holden on SUNDAY, the 16th FEBRUARY, 1862, at the office of the Board of Guardians, 13, Devonshire square, Bishopsgate, at 12 o'clock in the day precisely for the Election of THREE PENSIONERS, to receive the benefits of the institution, viz.—£18 4s. per annum during their lives (being the sum of 7s. per week) making 32 Pensioners.

Chair to be taken at Twelve o'clock precisely.

The Ballot will commence at 12 o'clock, and close at 1 o'clock precisely.

By order, S. SOLOMON, Sec.

37, Duke-street, Aldgate,

חברת למשוש חתן וכלה :

SOCIETY FOR ALLOWING MARRIAGE FEE AND A PORTION,

To Young Men and Virtuous Girls of the Jewish Persuasion.

THE Subscribers are respectfully informed that at an Election which took place at the Society's Rooms, Gun and Star, Middlesex street, on Tuesday, the 11th inst., the following was the result of the Poll:

Julia Harris and Michael Simmons ..	263 votes.
Elizabeth Mossel and Philip Polack ..	158 "
Esther Hoes and Henry Heideman ..	10 "

Whereupon the President declared Julia Harris and Michael Simmons duly elected.

(By order) J. ROXAS, Sec.

7, Bevis Marks.

Donations and Subscriptions will be thankfully received by Mr. S. Abrahams, President, 110, Gravel-lane, Houndsditch; Mr. L. Myers, Vice-President, Cutler's Arms, Cutler-street, Houndsditch; Mr. I. Levy, Treasurer, 12, Harrow-alley, Middlesex-street; and by the Secretary.

JEWS' ORPHAN ASYLUM.

TENTER GROUND, GOODMAN'S FIELDS.

THE ANNIVERSARY DINNER will take place place on WEDNESDAY FEBRUARY 26th, 1862, at the LONDON TAVERN, BISHOPSGATE-STREET,

R. W. CRAWFORD, Esq., M.P., in the Chair.

Supported by the Sheriffs of London and Middlesex.

PRESIDENT—Lewis Jacobs, Esq.

VICE-PRESIDENT—Joseph Lazarus, Esq.

TREASURER—Samuel Moses, Esq.

STEWARDS.

Samuel B. Abrahams, Esq.
Ephraim Alex, Esq.
Alfred Bauman, Esq.
M. Benjamin, Esq.
M. H. Benjamin, Esq.
David Benjamin, Esq.
Robert Blake Byass, Esq.
Sir Robert J. Clifton, Bart., M.P.
David H. Cohen, Esq.
Elias Cohen, Esq.
Lionel B. Cohen, Esq.
H. H. Collins, Esq.
Phineas Cowan, Esq.
D. M. Davidson, Esq.
Elias Davis, Esq.
Edward Davis, Esq.
Frederic E. Davis, Esq.
Sir James Duke, Bart., M.P.
Viscount Enfield, M.P.
Lewis Emanuel, Esq.
Jonas Engel, Esq.
L. Friedlander, Esq.
Robert Hanbury, Esq., M.P.
Aaron Hart, Esq.
R. S. Heilbut, Esq.
G. Mills Hill, Esq.
Viscount Holmesdale, M.P.
John Hyam, Esq.
H. A. Hyde, Esq.
J. M. Isaacs, Esq.
Henry A. Isaacs, Esq.
Saul Isaac, Esq.
Henry Edward Isaac, Esq.
Jonas Jacobs, Esq,
George Jessel, Esq., M.A.
Henry Jessel, Esq.
Solomon Joseph, Esq.
David Joseph, Esq.
N. S. Joseph, Esq.
Moss Joshua, Esq.
Henry L. Keeling, Esq.
Philip Lawrence, Esq.
Levin Lee, Esq.
Martin Levin, Esq.
Louis Levinsohn, Esq.
Alexander Levy, Esq.
Harvey Lewis, Esq., M.P.
Henry R. Merton, Esq.
Samuel Montagu, Esq.
Sir Francis Graham Moon, Bart. Ald.
Joseph Mayer Montefiore, Esq.
Edward H. Moses, Esq.
Henry Moses, Esq.
Hyam L. Moses, Esq.
Lawrence Moses, Esq.
Louis Nathan, Esq.
Benjamin Norden, Esq.
B. S. Phillips, Esq., Alderman.
T. T. Paget, Esq. (Leicester).
O. Roberts, Esq.
Baron Lionel de Rothschild, MP
Sir Anthony de Rothschild, Bart,
L. M. Rothschild, Esq.
William Roupell, Esq., M.P.
Aaron Salomons, Esq.
David Salomons, Esq., Ald, M.P.
Michael Samuel, Esq.
S. D. Sassoon, Esq.
S. Schiff, Esq.
Joseph Sebag, Esq.
Sir John V. Shelley, Bart, M.P
John Simon, Esq.
M. L. Simonsen, Esq.
Thos. Bridge Simpson, Esq.
N. H. Solomon, Esq.
Henry Solomon, Esq.
J. I. Solomon, Esq.
Judah Solomon, Esq.
Adam Spielman, Esq.
Fred. Symons, Esq.
Moses Symons, Esq.
Walter Symons, Esq.
M. Van Praagh, Esq.
John Venables, Esq.
David Woolf, Esq.
George Worms, Esq.

J. I. SOLOMON, Hon. Sec.

Donations and Subscriptions will be thankfully received by either of the Stewards; by the Secretary, Mr. J. Salomons, 22, Great Prescott-street, Goodman's-fields; or at the London and Westminster Bank (Eastern Branch), No. 87, Whitechapel.

Annual Subscription	£1 1s.
Life Governorship	10 10.

JUNIOR PHILANTHROPIC SOCIETY,

For Apprenticing Jewish Boys and Girls.

A BALL in AID of the FUNDS of the above Charity will be held early in the month of MAY next, under distinguished patronage.

The Funds of this Society being entirely exhausted, the Committee, in order to provide for the numerous applications now before them, are compelled to make this their first appeal for public support.

Particulars will be duly announced.

J. I. SOLOMON, Hon. Secretary.

Committee Room, 60, Greek-street, Soho-square.

חברת משכן אלמנות

WIDOWS' HOME ASYLUM,

For Maintaining, Clothing, and Providing an Asylum, for Aged Widows.

67, Great Prescott-street, Goodman's-fields.

THE Governors and Subscribers are respectfully informed that VACANCIES have been declared for TWO INMATES into the above Institution.

Forms of Petition, which must be returned on or before the 2nd March, may be obtained on application to

S. SOLOMON, Sec.

37, Duke-street, Aldgate.

חברת עזרת אלמנות :

PHILANTHROPIC SOCIETY, FOR THE RELIEF OF DISTRESSED WIDOWS.

Patrons—Sir Moses Montefiore, Bart., F.R.S
Baron L. de Rothschild, M.P

THE President and Committee give notice that VACANCIES have been declared for TWO WIDOWS, to receive five shillings per week for life.

Application to be made to the Secretary, at 37, Duke-street Aldgate.

S. SOLOMON Sec.

HOSPITAL FOR SICK CHILDREN,

49, GREAT ORMOND STREET.

PATRON: Her Majesty the Queen.

PRESIDENT: The Earl of Shaftesbury.

VICE-PRESIDENTS:

Tho Earl of Carlisle — The Earl of Aberdeen.
The Hon. Arthur Kinnaird, M.P. — A. J. Beresford Hope, Esq.

THE ANNIVERSARY FESTIVAL of this Charity will take place at WILLIS'S ROOMS, KING-STREET, ST. JAMES'S, on THURSDAY, February 27th, at half-past six o'clock, when the Right Honourable Lord ELCHO, M.P., will take the chair.

Tickets, One Guinea each, may be had of the Stewards; or of the Secretary at the Hospital; and at Willis's Rooms.

Subscriptions in aid of the funds are earnestly solicited, and will be thankfully received by the Treasurer, or any of the Stewards; also by the Secretary, at the Hospital.

H. A. BATHURST, Hon. Sec.

WANTED, by the Banking and Exchange Establishment of LAZARUS SAMSON COHN, in Hamburg, an able YOUNG MAN, who was employed for some time in a similar Business, and can afford satisfactory references. Thorough knowledge of English and French required. Address, in own handwriting, prepaid. The business closed on Saturdays.

V. R.

ELEVENTH TOWER HAMLETS VOLUNTEER RIFLE CORPS.

First Administrative Battalion.

G. BUXTON, M.P., Colonel.

Sir FOWELL BUXTON, M.P., Major.

GEORGE MOSS, Captain Commanding.

Annual Subscription, 10s. 6d. Brass and Drum and Fife Bands

GENTLEMEN are INVITED to attend and JOIN this First Class Corps, which offers the advantage of having Drill Sergeants from the Fusileer Guards.

Drill on Tuesdays and Thursdays, at half-past 7, p.m., at the Head-quarters, St. Mary's School Room, Spital square.

FREE HOSPITAL FOR JEWS.

THE Committee of the METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY, N.E., having consented to provide SEPARATE WARDS for the reception of Jews only, with Jewish nurses, &c., Subscriptions and Donations are earnestly solicited to enable them to carry the arrangements into effect. A considerable sum has already been raised, and a list will shortly be published.

Annual Subscriptions of £1 1s. constitutes an Annual Governor, and a Donation of £10 10s. a Life Governor.

CONTRIBUTIONS will be thankfully received by Messrs. DEFRIES, 147, Houndsditch, N.E.; and at the Hospital, by

GEORGE CROXTON, Secretary.

APPEAL ON BEHALF OF THE CAPE TOWN HEBREW CONGREGATION.

THE Hebrew Congregation of Cape Town, who now appeal for ASSISTANCE in the ERECTION of a NEW SYNAGOGUE, is the first in South Africa, established in 1841, when a few of the brethen, the pioneers of Judaism in this Colony, though without a spiritual guide or the opportunites of following the observances of their religion, formed themselves into a Congregation according to the Mosaic Law, and thus prevented the Faith of Israel from being effaced from the memory of their brethren, so widely spread in South Africa.

They have thus far succeeded, through the benevolence and attachment to their Faith of the Community, in securing a Minister among them, and a regular constituted Community.

The dilapidated state of their present Synagogue, and the increase in the number of the Community, have rendered it necessary to provide a more commodious place of worship.

A Meeting of the Congregation was held on the 15th September, when it was unanimously resolved to erect a new Synagogue. A suitable site has been purchased in the Gardens for that purpose The erection of the building is estimated to cost about £2,000, towards which a fair amount has already been subscribed, but not sufficient to carry out their pious object. They therefore earnestly and hopefully solicit assistance from their brethren in South Africa, who have at all times evinced their kindly feelings towards this Congregation, when visiting the Synagogue in Cape Town, the only one in this Colony and its dependencies. To their English brethren they appeal with confidence, as the Jewish Community in this Colony have always responded to foreign applications to them for any charitable purpose.

Donations will be thankfully received by all the Members in Cape Town.

In Port Elizabeth, by

Messrs. Jos. Wallach and M. Joseph.

In Graham's Town, by

A. Benjamin, Esq.

In Graaff-Reinet, by

P. Caro, Esq , President of the Congregation there.

In London, by

Messrs. H. E. and M. Moses, 14, Cannon-street, (West).
D. Benjamin, Esq., 86, Westbourne-terrace, Hyde-Park.
B. Norden, Esq., 30, York-place, Portman square,
Messrs. Moses, Levy & Co., Aldgate.
S. Seligmann, Esq., 49 to 51, Milton-street, Finsbury.
Messrs. De Pass and Sons.
M. Benjamin, Esq., Thurloe-lodge, Lark-hill-lane, Clapham.
L. Jacobs, Esq., 110, Glocester place, Portman square.
Jacob Phillips, Esq., President of the Birmingham Hebrew Congregation.
Messrs. P. Lichtenstein and Lewis, 34, St. Paul's-square, Birmingham.

Subscriptions already received:

	£	s.	d.
The Funds of the Congregation	£200	0	0
Rev. J. Rabinowitz ..	5	0	0
A. De Pass, Esq, ..	50	0	0
P. Solomon, Esq. ..	50	0	0
Messrs. Heilbrun Bros.	25	0	0
D. De Pass, Esq. ..	35	0	0
M. Abrahams, Esq. ..	35	0	0
S. Rodolf, Esq. ..	25	0	0
M. Preuss, Esq. ..	25	0	0
M. L. Bensusan, Esq.	25	0	0
Mesars. Lewis & Lichtenstein	25	0	0
Messrs. Wallach and Solomon	20	0	0
E. H. Solomon, Esq. ...	20	0	0
S. Lasker, Esq.. ..	15	0	0
R. J. Joseph, Esq. ..	30	0	0
L. Goldschmidt, Esq..	10	0	0
A. Gordon, Esq. ..	10	10	0
Mrs. Gordon	10	10	0
Miss Gordon	2	12	6
Master Gorden.. ..	2	12	6
W. Klesser, Esq. ..	10	0	0
Louis Grossman, Esq.	5	0	0
Isaac Morris, Esq. ..	5	0	0
H. Fisher, Esq. ..	10	10	0
Messrs. Gumpert Bros.	10	0	0
D. Seeligsohn, Esq. ..	10	0	0
G. Wetzler, Esq. ..	5	0	0
R. Rothkugel, Esq.	10	0	0
C. Monz, Esq.	10	0	
Mrs. L. Heilbrun ..	5	0	0
Mrs. B. Heilbrun ..	5	0	0
Mrs. Lasker	5	0	0
M. Redlich, Esq. ..	5	0	0
M. Sommerfeld, Esq. ..	5	5	0
S. Tets, Esq.	5	5	0
H. Tets, Esq.	5	5	0
D. Levy, Esq.	10	10	0
W. Abrahams, Esq. ..	5	0	0
Alfred Marcus, Esq. ..	7	17	0
Mrs. Alfred Marcus ..	9	3	0
Jos. Lewis, Esq ..	5	0	0
Samuel A. Moss, Esq., late of Cradock ...	5	0	0
R. Bensusan, Esq' ..	5	0	0
Jas. Marcus, Esq. ..	5	0	0
Jonas Bergtheil, Esq., Natal	10	0	0
Mrs. Bergtheil, do. ..	5	0	0
Master Bergtheil, do ..	2	10	0
Miss Bergtheil, do. ..	2	10	0
Atkin Gollin, Esq ..		10	0
S. Jacobs, Esq., Attorney-General, Brit. Kaffaria	10	10	0
Mrs. B. Goldman, Burghersdorf.. .	5	0	0
Pulvermacher Blanco, Esq.	7	0	0
M. Pickler, Esq. . ..	3	3	0

MYDDLETON HALL,

UPPER STREET, ISLINGTON.

MR. R. C. FIELD'S, Bandmaster of the Jews' Hospital, Mile-End (נוה צדק) GRAND ANNUAL BENEFIT at the above Hall, NEXT MONDAY, 17th February, 1862, under the patronage of the Right Hon. Lord Enfield, M.P.

Artistes, Mademoiselle Amelia, Mr. H. Buckland, Von Sieger, Mr. Boroughs, and Professor Young.

The Juvenile Military Band of the Jews's Hospital will attend.

Solo Instruments—Master A. Collins and S. Henochsberg.

Juvenile Military Bands of the Royal Caledonian Asylum, and Royal St. Ann's, and Highland Pipers in Costume.

Shakaperian Readings. Magic and Ventriloquism. 100 Performers.

Tickets, 1s., 1s. 6d.; Stalls, 2s., at the Hall, and of Mr. Field, 6, Middle Brunswick-terrace, Barnsbury-road, Islington.

Doors open at Half-past Six. Commence at 7 p.m.

OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

PROSECUTION OF THE REV. HENRY BRISTOW WILSON.

The verdict in Dr. Williams's case is not yet given when the preliminaries of another similar trial are announced. This time it is the Rev. Henry Bristow Wilson, B.D., who is to be called to an account for the heretical opinions expressed in "Essays and Reviews." As before, the charges of disbelief in statements made in the Old and New Testament are jumbled together. The rev. gentleman not only denies that the earth, in the literal sense of the word, stood still at the command of Joshua, but also the Incarnation. Let your readers judge which of the two heinous offences is the true stumbling-block in the way of the church. I might go on with quotations from the indictment, placing the counts side by side, one drawn from the Hebrew and the other from the Greek Scriptures, and ask which of the two sets has in reality provoked the wrath of the clergy? But then I should have to fill half your paper. If the ten thousand clergymen so loudly protesting against the infidelity of the essayists and reviewers are really as zealous for the word of God, delivered by Moses, as for the statements of the anonymous authors in the greatest part of the Gospels, they have now an excellent opportunity for proving their sincerity. A Jew has lately been fined in the metropolis for having carried on his business in his own house on a Sunday. Now these ten thousand reverend gentlemen, especially appointed to expound and to teach the Scriptures, and to watch over their purity, must know that Moses distinctly taught "and the seventh day is Sabbath unto the Eternal their God." But not only do they know this, they even proclaim it every Sabbath from the pulpit. They must know even more. They must know that Jesus himself kept the Sabbath, although he disregarded certain observances connected with its celebration as not being expressly commanded in the law. Now let these ten thousand honest, faithful interpreters of the law petition at once Convocation and Parliament to restore the seventh day to its former position; or, if they really believe that the sanctity of the seventh day in the week has, by some mysterious process, been transferred to the first, let them free themselves from the reproach of hypocrisy, and if they cannot lay claim to the virtue of honesty, at least show their consistency by substituting in the decalogue the words "and the first day" for "and the seventh day is Sabbath unto the Eternal thy God." When the ten thousand protesting clergymen shall have agitated the Sabbath question—and not one moment before—I shall believe in the sincerity of their zeal for the Hebrew Scriptures. As it is, I can only compare them to the whitened sepulchres of which their Saviour speaks, fair from without but all rottenness within, greater Pharisees than those very arch-Pharisees so edifyingly declaimed against in every church and chapel; for in their school, corrupt as it may have been, there was yet sincerity enough to impel at least one of their disciples—I mean Jesus himself—to raise his voice against what he considered hypocrisy. But among any modern Pharisees there is literally not one who denounces the violaters of the Ten Commandments the breakers of the Sabbath kept by Moses, the prophets, Jesus, and the apostles.

And why do these holy men so fiercely persecute their colleague? Because he seeks to save the credit of the Gospels, by trying to put some rational construction upon so silly a fable, gravely related by an evangelist, so that Satan, a finite created being, tried to tempt the "Son of God" uncreated, and Almighty Himself, as his followers believe him. Fancy some footman of Queen Victoria appointed by her seriously proposing to her to do him homage, and holding out as a reward for her obedience dominion in the East Indies and their wealth! Yet because the Rev. Mr. Wilson has common sense enough to smile at a tale which, if found in some rabbinical writings, would have been referred to by these very clergymen as the climax of Jewish absurdities—because he has honesty enough not to suppress this smile, and zeal enough for Christianity to endeavour to turn off the shaft of ridicule from what he still considers a sacred book, he is decried as a heretic, is to be punished and fined, and to be stripped of his gown. A good Christian must believe, in the literal sense of the word, that the "Son of God" was carried by the fiend through the air to the pinnacle of the temple; must believe that the demons, at the command of the same "God," entered the swine that were precipitated into the sea of Galilee; must believe that He, like a juggler, converted water into wine, not for some great purpose, but for the delectation of the guests at a wedding, and a number of similar feats as useless as any ever performed by any of the travelling wizards of our days. The Rev. Mr. Wilson, seeking to divest the Gospel of all those features which, whilst believed in their literal sense, must for ever render it unfit to be received by the enlightened portion of mankind, is evidently out of place in the society of those for whom no legend is too gross to be swallowed. He is by far too respectable for such a company. The sooner he quits it the better for his own comfort and reputation.

HOLLOWAY'S PILLS.—EXTRAORDINARY MERIT.—The wonderful cures effected by these Pills have alone enabled them to withstand the keenest opposition for 27 years. They are valued at the humblest hearths as well as in the houses of comfort and wealth. Holloway's Pills work a thorough purification of the whole system without disorders, weakening or otherwise interfering with the natural action of any organ. They are admitted to be the best restorers of appetite, strength and perfect health to the most delicate constitution. They give colour and freshness to the face and by their gentle alterative properties eradicate from the system the germs of consumption, scrofula and scurvy, without annoyance or danger to the most fragile female or most weakly child.

THE FIRST BONAPARTE AND THE JEWS.

(From "Chambers's Journal."

In the long-drawn-out tragedy of Jewish history since the capture of Jerusalem by the son of Vespasian, there are few gleams of light. The weary procession of centuries offers to the inquirer a monotony of persecution, relieved only by exterminating outbursts of popular savagery, such as the excitement of the crusading spirit called forth against the unhappy race. Few and far between were their benefactors. The short reign of the Emperor Julian lasted but twenty months. In the golden age of Mohammedan learning in Mesopotamia, Egypt, and Spain, they enjoyed a short interval of comparative sunshine, and gave earnest of what they could accomplish under favourable conditions. The Reformation brought no alleviation of their condition. It was not until the intellectual movement of the eighteenth century had passed its meridian that the Jew felt that the dawn of a happier day had broken at last. The movements towards the emancipation of the Jews which characterised the public life of every civilised nation during the last hundred years, afford in themselves alone material for a good-sized History. Nowhere has this tendency manifested itself more rapidly and profoundly than in France. Previous to the French Revolution of 1789—excluding the Rhenish provinces taken from Germany—Bordeaux and Bayonne were the only towns where a Jew could lawfully reside. The great financier whom the Emperor of the French has lately recalled with so much *éclat* to his councils, is one of the circumcision. It is well known that since 1831 appropriations have been made by the state for the salaries of the rabbis, and the maintenance of the schools and synagogues of the Jewish community.

The most remarkable episode in the history of Jewish emancipation, not merely in France, but in the civilised world, is the assembly of deputies and sanhedrim held at Paris in 1806 and the following year. In the midst of his grave pre-occupations, the Emperor Napoleon, on May 30, 1806, issued a proclamation, convoking an assembly of notables from among the Jewish body of France and Italy. The deputies were to be 110 in number, and to be selected from the rabbis and other learned and influential classes. Our British fathers were considerably astonished at the appearance of this proclamation, and did not hesitate to attribute a multitude of selfish motives to the emperor, some of which read very absurdly at the present day. The day fixed for the first meeting was the 26th July—a Sabbath day. The Minister of the Interior, on being informed of his blunder, postponed the meeting till the next day. A public hall and a guard of honour were assigned to the deputies, who proceeded to the place of assembly under military escort. Abraham Furtado, a learned Portuguese, was appointed president. Immediately after organisation, the assembly drew up an address of thanks to the emperor. On the second day of assembly, the three imperial commissioners entered the hall, and presented a list of twelve questions, to which the emperor requested categorical answers. These questions and the answers thereto have a historical value, because it is only on this occasion that Hebrewdom has been solomnly and formally called upon to make a full and frank explanation of its real or supposed civil peculiarities in the face of all Christendom; and also, that a representative of Christendom has vouchsafed an express and unqualified approval of the positions taken up by this obstinate and steadfast minority. The proceedings of the assembly have been preserved in both French and German, and from them we extract the following complete series of questions and answers.

May the Jews marry several wives?—*Ans.* The Jews, following the common custom in Europe, may only have one wife. This has been the law since the Synod of Worms, under Rabbi Gershon (held in 1030), although Moses does not prohibit polygamy.*

Do Jewish laws allow of divorce? Is the divorce valid without a judicial determination and the observance of the regular forms of French legal process?—*Ans.* Divorce is allowed. But the Jews everywhere acknowledge in civil affairs the law of the land, and therefore admit no divorce to be valid without the sanction of a judicial decree, where this is enjoined by the law.

May Jews intermarry with Christians, or may Jews only intermarry among themselves?—*Ans.* The intermingling with Christians is not condemned by our law. The old law against marriage with foreigners only concerned the heathen. The hindrances that have hitherto existed to mixed marriages between Jews and Christians consist chiefly in the religious ceremonies attendant on the marriage rite, about which the Christian clergy and the rabbis are at variance. A marriage contracted without the assistance of a rabbi is considered by the rabbis as valid, and the Jewish party to the marriage is always still deemed to be a member of the Jewish community.

Are Frenchmen regarded by the Jews as foreigners or as brethren?—*Ans.* The Jews in France look upon Frenchmen as brethren only. Moses had enjoined good-will towards foreigners; how much more fraternal feeling must Jews feel towards those who live in the same country with them, enjoy the same laws, and the same education—to whose humanity, moreover, it is owing that the former now feel the benefit of the highest civil status.

In lawsuits, how should Jews conduct themselves towards Frenchmen?—*Ans.* Exactly as towards Jews. Only in the worship of God are they different.

Do the Jews born in France regard this as their fatherland, and consider themselves bound to defend her? Do they owe obedience to the law of the land?—*Ans.* The French Jews, even under cruel persecutions, looked upon France as their fatherland, how much more now after the concession to them of equal civil rights. In war, too, the Jews have already given proof of their patriotism.

Who appoints the rabbis?—*Ans.* The form of the election of the rabbi, generally conducted by the heads of families according to a majority vote, is, however, undefined and fluctuating.

What jurisdiction does the rabbi exercise?—*Ans.* None whatever. The law recognises none. The sanhedrin, consisting of seventy-one councillors, at Jerusalem, constituted the highest tribunal in former times. Each chief town had a lower court of twenty-three members, and a board of arbitrators was in every place. The modern tribunals have been constituted by the later rabbis. The power was more or less limited by the law of the land, and in France and Italy, since the Revolution, is annihilated. They have now only religious functions to perform; which, moreover, every educated Jew can discharge without offence.

Are the election and authority of the rabbis established by the law or by tradition?—*Ans.* Everything relating to the rabbis is traditional only.

Are there trades which the Jews may not follow?—*Ans.* All trades are allowed to the Jews. The Talmud even enjoins the learning of a trade as a civil duty.

Is usury forbidden by the "Law" between Jews themselves, and is the taking of usurious interest from aliens allowed or forbidden?—*Ans.* The law of Moses forbids all unlawful interest. This was no commercial regulation, but only a measure of benevolence among an agricultural people. Interest may therefore be taken from foreigners, because it is here a commercial necessity. The Talmud allowed interest in trade even between Jews. Of course, this means only legal interest. If then, certain rabbis have only sanctioned the taking of interest from Christians, they are mistaken. The Jews hold as infamous every sort of usury, albeit usurers are found among them as among Christians.

The settlement of these answers occupied three sittings. On the 12th August, they were handed to the commissioners, who, on the 18th September, reappeared with the reply of the emperor, which expressed his approval of the statements of the deputies, and declared his intention to summon to Paris a great sanhedrin of French and Italian Jews, to aid him in giving a regular and recognised organisation of their scattered communities. Of the members of this sanhedrin, which was to consist of the traditional number of seventy-one, two-thirds were to be rabbis. A committee of the deputies were to nominate the members of the sanhedrim. The deputies were requested to advertise this project, so that it might come to the knowledge of the Jews in every part of Europe, who would probably be incited to send deputies to the sanhedrim. An announcement to this effect was published in October in French, Italian, and Hebrew, and drew forth responses from every part of Europe. The sanhedrim did not open till February 9, 1807. The rabbis ranged themselves on each side of the president, the laity occupying the centre. Deputations from foreign Jews on behalf of their several communities submitted themselves to the jurisdiction of the French sanhedrim. At its third sitting, polygamy was expressly forbidden, except where it was allowed by the law of the land. The proceedings of the assembly of deputies were ratified, and on March 9, the sanhedrin closed amid cries of 'Vive l'Empereur,' 'Vive l'Impératrice,' 'Vive l'auguste famille impériale!' From this time dates the first general organisation of the French Jews into provincial and central consistories. From returns gathered by the first central consistory, it appears that the number of Jews in France amounted at that time to 80,000.

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[*] After the Babylonish captivity, polygamy went out of use. Even in polygamous times, the limit of four wives, two free and two slaves, was seldom exceeded. This was also the limit enjoined by Mohammed.

STATE OF SYRIA.—It is confessed that "Daoud Pasha has not been so successful during the period he has held the governorship of the Lebanon last year as it was anticipated he would be. The bitterness exhibited by the Maronites has in no degree abated, and the intractability of the chiefs of the community bodes ill for the maintenance of tranquillity. Daoud Pasha is, however, an upright and well-meaning man, and perhaps the best that could occupy the position. Syria will require a firm hand to control those conflicting elements of religious opposition, the display of which has been attended with such disastrous results."—*Clerical Journal.*

STRASBOURG.—A CONTRAST.—Strasbourg, the capital of Alsace, is now the seat of a large and flourishing congregation. Perfect harmony prevails between its Jewish and Christian inhabitants. When in January, 1784, the King ordered the cessation of the special toll levied upon Jews visiting the city, the authorities demurred to the decree; and when in 1790 Jews came to establish themselves in the city, from which they had been formerly rigidly excluded, the Municipality protested against this innovation, and even addressed a remonstrance on the subject to the President of the National Assembly.—*V. I.*

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METRICAL TRANSLATION OF PS. CXIX.

(Continued from our last.)

AIN.

Judgment and justice have I done;
To wrong me, therefore, suffer none.
Thy servant's welfare, Lord! assure,
Nor let me pride's contempt endure.

Mine eyes for Thy salvation strain—
To see Thy word, all-righteous, fain;
In mercy with Thy servant deal,
Thy statutes to my soul reveal.

Help me, Thy servant, while I learn.
Thy testimonies to discern.
'Tis time for Thee, to work, O Lord!
For men have held Thy law abhorred.

But golden Thy commands I hold.
And love them more than finest gold.
All right Thy precepts I esteem,
And every error hateful deem.

PE.

Thy testimonies—wondrous they;
My soul doth therefore own their sway.
Thy words, on entering, light impart—
Give wisdom to the simple heart.

My mouth I, panting, opened wide—
For Thy commandments longing sighed.
Thine eye of mercy let me claim,
That beams on those, who love Thy name.

My footsteps by Thy word control,
Nor suffer sin to rule my soul.
Save me from man's oppressive sway;
Thy precepts I will then obey.

Upon Thy servant smiling shine;
Thy statutes teach me—God benign!
My tearful eyes whole rivers weep,
Because Thy law men will not keep.

TZADDI.

Righteous Eternal God! art Thou;
Thy judgments righteous all avow.
Righteous and faithful has remained
The evidence, Thou hast ordained.

My zeal consumes me, with regret,
To see my foes Thy word forget.
Thy servant loves Thy word refined;
Tho' small and scorned, Thy laws I mind.

Thy righteousness endures for aye,
And perfect truth Thy laws convey,
While griefs and troubles vex my mind,
In Thy commands I pleasure find.

An everlasting righteousness
Thy testimonies all possess.
To me, that I may rightly live,
A perfect understanding give.

(To be continued.)

HEATHEN SUPERSTITIONS AND REVEALED RELIGION.

No. 9.

(From a Christian Correspondent.)

The doctrine respecting good and evil angels is intimately connected with that of the personal individuality of the Evil Spirit. There can be no doubt that the ideas of the Jews regarding these unearthly beings, underwent a certain modification by their contact with the Persians; and it seems equally probable, that the notions of the Persians were also modified by those of the Jews.

The most ancient of the Jewish records recognise the existence of good angels, and their *occasional* interposition in human affairs, as messengers from the Most High, or as the agents employed by Him for special purposes. But it was not till after their intercourse with the Persians that the Jews began to arrange these angelic beings into hierarchies, and to bestow on them individual names. It does not affect the question of the Persian origin of this practice, that these individual names were all of Hebrew derivation. This was no more than natural; and it does not militate against the supposition that the idea of giving individual names to angels, and of arranging the angelic hosts in different ranks of dignity, may have been imbibed from the Persians. Certain it is that the term "Archangel" does not occur prior to the captivity. It is also not till after that event that we trace in the writings of the Hebrews any mention of demons or of demoniacal possession. The only instance that wears the least appearance of such a notion, is the case of Saul. But it is clear, that the visitation that afflicted that monarch, at the hand of his offended Creator, was simply insanity occurring in fits, with lucid intervals between the attacks. The historians describe it as 'an evil spirit from the Lord.' This last is quite a distinct idea from that of demoniacal possession; for, according to that theory, the evil spirit comes not from the Lord, but from the Prince of the Devils, or Persian *devs*.

To us moderns, knowing what we do know of the general structure of the universe, it is evident that the notions of even the most enlightened among the ancients, respecting heaven and its inhabitants, were far astray from the truth. It does not appear to have been the intention of the Deity to enlighten mankind on these points. Man has been allowed to grope his way to a knowledge of them, by the industrious exercise of the intellectual faculties with which God has endowed him. It is not surprising then to find that the Israelites of old, (putting a literal interpretation on the visions of their prophets, and regarding these—not as mere symbolizations of spiritual and moral truths, but as glimpses vouchsafed to the seers of realities unseen by ordinary men,) imagined to themselves a local heaven, peopled with angelic beings, having bodies of a finer and more ethereal substance than those of men. The notions of the Persians on this subject appear to have acquired a still more definite shape; and they fancied to themselves the Ruler of the Universe as a great monarch, seated on a throne in the skies, and surrounded by angels, who, like the princes of this world, held official dignities in the body politic of heaven.

Modern astronomy has swept away this local heaven of the ancients into their ether; and with it all its supposed spiritual inhabitants must vanish from the enlightened imagination. But if astronomy has thus removed the ancient heaven, with its solid pavement of a sapphire, its material throne, and its winged hierarchies, it has disclosed to us a far more wondrous scene. It has opened up to our view not one, but millions of heavenly worlds, adapted to be the habitations of intelligent creatures, and many of them doubtless peopled by such. It thus permits us to form a far nobler and juster conception, with respect to those appearances of angels, which are recorded in the Hebrew scriptures. Seeing that the Deity had it always in His power to convey any communication to the mind of man, by means of dreams and visions, and that this was by far the most frequent mode in which those communications were made, it may be fairly inferred that, in having recourse to the intervention of angels, God had in view some other end than the mere conveyence of messages to the human mind. Such farther purpose it is not difficult to discover. He doubtless wished to convey to mankind the information that they are not the only species of intelligent beings in the Universe; but that there are numerous other worlds furnished with their appropriate intelligent inhabitants.

There are two hypotheses, which may be formed to explain the phenomenon of the apparitions of angels to men, in accordance with our present knowledge of the structure of the physical universe. First, it may be supposed that God did really enable the intelligent inhabitants of other worlds, on certain rare and important occasions to visit this earth. We may imagine Him to have empowered their spirits to disengage themselves from the material organism, adapted to their own star—to traverse the ether in this disembodied condition—passing from molecule to molecule like a wave of light, and on reaching this earth to assemble around them the material atoms needful to compose a human organism, or the semblance of such. The purpose of their visit accomplished, we may suppose them to have dissipated this temporary human organism—to have traversed again the realms of ether in a disembodied state, and on reaching their own orb to have re-entered and re-animated their own bodies, adapted to that abode—these bodies having been in the interval in a state of suspended animation.

Or secondly, the Deity having so constituted the human mind, that the apparent is to all intents and purposes equivalent to the real, it is not absolutely necessary to imagine such an actual transit of an intelligent being from one orb of the universe to another. The phenomena may be equally well explained by supposing the Deity to have exerted a peculiar influence on the imaginations and perceptive powers of the individuals to whom He wished to convey an idea of the existence, in the universe of other intelligent beings besides mankind. He may have so influenced their internal organs of visions, as to impress them with a conviction of the presence of a human form before their eyes. He may in like manner have so influeneed their internal organs of hearing, as to cause them hear utterances of a human voice, as if proceeding from this spectral human form. Yet all the while there may have been no real organism before their outward eyes, no real human voice addressing their outward ears. The whole phenomena might have been a mere illusion of the senses. But the end which the Deity had in view, might be quite as well served by such a spectral apparition of an angelic being, as by the actual mission of one of the inhabitants of the planets Mars or Venus to this earth. That the human mind can be effected by such illusions of the senses is beyond dispute; and there are certain other physiological and psychological phenomena, which tend to give a slight preponderance to this, which may be termed the spectral hypothesis. But we know so little of mind and its relation to matter, that it is impossible to decide between these two theories. Either of them however will suffice to explain, in accordance with the discoveries of modern science, the appearances of angels recorded in the Hebrew scriptures.

The ideas respecting angels, entertained by the ancient Persians, and the Parsee sect among the Jews, appear to have been of a very different character. They seem to have imagined this our globe to be inhabited—not only by men, but by millions of intelligent spiritual beings, unseen by human eyes, but perceived by each other—that these beings are some good and some bad, and that they perpetually intermeddle with human affairs, by exerting either a good or evil influence on the minds of men. These views appeal so strongy to the imaginative faculty, that they have acquired great popularity among the unreflecting multitude. The belief in sprites, fairies, elves, devs, gins, guardian angels and evil demons, has always lingered among the lower grades of human intellect; and it has revived in full vigour among the spiritualists of the present day. It seems to have been to these views that the Sadducees rightly objected, as being utterly subversive of the doctrine of a continuous and immediate Divine Providence. Were it true that men are mere play-things in the hands of good and evil spirits—the pawns with which those beings play their intricate games, there would be an end to all notion of human responsibility, and to the more sublime idea, that the affairs of men are guided and overruled by the supreme intelligence of the Almighty alone.

A CURIOUS MISTAKE.—A clergyman writes to the "Clerical Journal:"—In the new and improved (?) editions of Bickersteth's "Scripture Help" Reuben is made to signify "a vision of the sun!" whereas the Hebrew words for son and sun are as distinct as filious and sol. I grieve to see this error copied into the "Companion to the Bible," published by the Tract Society for the Million.

MENASSEH BEN ISRAEL.—HIS LIFE AND ACHIEVEMENTS.

(Being at the same time a contribution to the history of the Jews in England.)

(BY DR. M. KAYSERLING.)

(Concluded from our last.)

The two main points were proposed now for decision. If it would be legal to admit the Jews again, and under what condition they might be admitted.

The first question was decided by the lawyers sofar that, if the admission would promote the benefit of the state, there was no law which could hinder it; as for the majority, the ecclesiastics expressed themselves against the rights which were to be granted to the Jews; with fanaticism they raved against the Jewish people as being a cursed race; they attempted to give weight to their opinions with sentences from Holy Writ. Not with unconcern, Cromwell listened to their furious speeches and measureless accusations. First he required Menasseh to reply to the adversaries, then he himself mounted the tribune to defend the Jews. "I never heard in my life a man speak so warmly," said Sir Paul Rycant, who was present among the multitude of auditors, "as Cromwell did on this occasion." He turned particularly to the ecclesiastics. "I greatly pity this poor people, which God has chosen and to whom God imparted His law. Children of God they are. They reject Christianity because they do not acknowledge Jesus as their Messiah. It is our duty to win them for the church by our endeavours. Could there be a more fit opportunity to effect this, than by preaching to them the Gospels? But is it possible for us to preach it to them, if we do not suffer them to stay among us?"

Also the merchants who expressed the apprehension that by the settlement of men so cunning and frugal, the commerce would be taken from them and pass over totally to the Jews, he tried to appease by convincing words. "Can you believe, indeed, that so oppressed a people should be able to gain the superiority in commerce and credit above the merchants of England, who are the most esteemed of the world?"

Unfortunately the speech of the Protector did not reach us; only by it we would see clearly what moved him to take the part of the Jews so earnestly.

In spite of the warmth with which Cromwell advocated the cause of the Jews, and in spite of the energetic intercession of a few ministers, as Owen, Hugh Peters and Nye, the majority of the assembly voted against the admission of the Jews, to the great regret of the nobler minded, who expected a more favourable result. General Whalley wrote to Thurloe from Nottingham: "I cannot perceive why such a difference of opinion prevails among such men as have been called to assomble; it seems to me, that political and religious prejudices are prevailing. With certainty I venture to aver, that the Jews wolud bring much benefit to the public." Secretary Thurloe informs general Cromwell, the son of the Protector, on the 17th December 1655. "It pleased his highness to take the matter into consideration, with some lawyers, merchants and ministers. The points of conscience was zealously disputed, namely whether it be legal to anmit the Jews to England. The ecclesiastics were divided in opinion; some voted for the admission under certain conditions, others declared themselves against it most decidedly. What will be the result of this important affair, I cannot tell. However, I believe surely, that no conclusion will be arrived at very soon."

Indeed, at the time no decision was arrived at. Cromwell gave up further deliberations and provisionally adjourned the matter, because he being convinced that the minds were inflamed and the ministers were too prejudiced.

After the termination of the deliberations the storm broke out with renewed force. The fanatic clergy did not rest and threw out incendiary pamphlets against the Jewish people, as they however, conceived that the Protector would come back to this point earlier or later.

Even Englishmen, who stayed on the continent, as John Dury, thought they must say something on so important a question. Once more Menasseh raised his voice as defender of his nation; in his study in London he finished on the tenth of April, 1656, his work, "Salvation of the Jews," directed against the accusations with which the Hebrews were reproached,

The hope of his being successful in his enterprise was almost totally lost; he waited from month to month for the final decision; the few Jews who came with him, went off again, as they despaired of the case. He ventured once more, "to entreat quite submissively the very honourable English nation, to read and to examine his motives impartially, without prejudice and free from all passion."

He asked indeed nothing more, as he explained to the Dutch envoy Niewpoort in Westminster, than a refuge for his fellow-believers.

He did not attain what he so anxiously wished; but his presence in London was by no means useless. Though the Council of State decided against the settlement of the Jews, the Protector granted, however to some individuals of them the permission to settle in the capital, and in February 1657, already the strangers bought a piece of land in the neighbourhood of Stepney, that they might be able to bury their dead.

HOW SUBSCRIPTION NEWSPAPERS ARE RUINED.—The editor of the "Israelite," an American Jewish paper, publishes a long list of defaulting subscribers, the aggregate amount of whose debts is 3233 dollars. Most of the subscribers, owing comparatively trifling sums, seemed to have forgotten that the sum total of so many small items at last increase to a considerable amount, quite large enough to bring ruin on the undertaking.

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JEWISH CHRONICLE, ADVERTISEMENT DEPARTMENT.

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Births, Marriages, and Deaths—Not exceeding seven lines, Three Shillings and Sixpence. The announcements of deaths with black borders are charged double. All family announcements are published the same week, if received at the office on Thursday, not later than 4 o'clock p.m.

NOTICES TO CORRESPONDENTS.

Received "Bulletin de l'Alliance Israelite Universelle." A Dealer.—The communication comes within the publishing department. A subscriber informs us that he has a Hebrew-English lexicon with the following title-page: "A brief abridgment of the Hebrve Dictionaire, containing not onlie the primitive words called the roots, but also that are derived from them, together with the proper significations, as neare as could be atteyned unto by the author." In the end is the following: במעשה וביד יוחנן אודל בהיותו בבית המשמר. ב נלך; and then asks us if we know when the author lived, whether he was a co religionist, and where and for what reason he was in prison? Can any of our readers give him the desired information? "A Liberal Orthodox" inquires: "Have our rabbins laid down any law respecting dancing on the Sabbath day? Is it forbidden or permitted? We are desired to drink wine and enjoy ourselves to celebrate the day. Is dancing included in the enjoyment? Were not many of our religious ceremonies in the days of yore accompanied with dancing? David danced before the ark of the Lord." We cannot answer this question authoritatively, coming as it does within the province of our ecclesiastical courts. We can only say that in practice rabbis have never interfered with any rational amusement of the kind referred to on the afternoons of Sabbaths and festivals the principle being חציו לה" וחציו לכם (Half for God and half for you). A Constant Reader's letter is not authenticated. Fair Play.—The remonstrance being anonymous, and moreover not sufficiently energetic, its publication would not serve its purpose. Judyism.—We regret that the tone of the letter should render it unsuitable for our columns.

Subscriptions to the Jewish Chronicle and Hebrew Observer:"—Rev. Isaac Bernstein, North Shields, up to Jan. 26, 1862, 8s.; Mr. Lewis Heilborn, Birmingham, up to March 18, 1862, 4s.; Mr. F. Levinson, Newcastle-on-Tyne, up to August 18, 1862, 8s.

Unauthenticated communications, whatever their contents, cannot be noticed.

CALENDAR FOR THE ENSUING WEEK.

Friday	Feb. 14	Adar 14	Sabbath comm at 5.
Saturday	" 15	" 15	" closes at 6. כי תשא, Exodus xxx. 11. Haphtarah, I Kings xviii.

The Jewish Chronicle,

AND

Hebrew Observer.

LONDON: FRIDAY, FEBRUARY 14, 1862.

THE MYSTERY OF METZ.

No attack upon the Jewish community has within our recollection roused so much indignation as the publication of the "Mystery of Metz" in "Chambers's Journal." It is not the story itself which excited this wrath, for this is only the reproduction of the account of a trial which took place in the latter half of the 17th century at Metz, and which terminated in the condemnation of the innocent Raphael Levy, charged with the murder of a Christian child. It is a piece of history that is reprinted; garbled, falsified, and bearing the clear impress of the fanaticism of the day no doubt, but still not more disfigured, not more adulterated, not more tainted than those thousand and one similar tales recorded in the veracious mediæval annals, and not more absurd than, for instance, the narrative of the boy of Lincoln, first circumcised and then crucified by the wicked Jews, retailed in our own Tovey's "Anglia Judaica," which we read with a contemptuous smile, whilst dropping a tear at the sad fate of the judicially tortured, despoiled, and murdered Hebrews. What in reality roused this universal indignation was, in the first place, the outrageous comments appended, which seemed to charge the Jewish community with a horrible crime, committed vicariously for them by a deputy on religious grounds; and in the second the circumstance that these remarks should have been published in a periodical devoted to the dissemination of correct information, in an easy and popular style, on all subjects tending to improve and ennoble the heart, to cultivate the taste, and to enlarge and enlighten the intellect, and which consequently is principally read by those whose character is as yet forming, whose mind is as yet undeveloped, and whose feelings are as yet unimpressed. The deeper the well-deserved hold which this excellent journal has laid on the youthful mind, the greater the confidence with which its general moral and enlightened tone has inspired parents and teachers, the more grievously was felt the insertion of these calumnious remarks, so painfully contrasting with all other contents of the publication jarring upon the ear and destroying the beautiful harmony, just as the unmusical notes of some bungling performer would mar the effect of the finest concert.

The spiteful insinuation, moreover, is one so thoroughly dissonant from Jewish sentiments, so diametrically antagonistic to the institutions, habits, usages and views of the Hebrews, as by its very utterance to stir up their strongest feelings from the very bottom of their hearts. Whatever the faults and vices of the Jewish people, cruelty was not one of them. In hoary antiquity, already when human life was so cheap as to be hardly of any account, and when wars of extermination were the common practice of nations, the characteristic clemency of the Jewish race extorted from their hereditary bitterest foes, when vanquished, the praise that "Its kings were kings of mercy;"[*] and this feature has at no subsequent period been belied. Except in the frenzy of civil war, innocent blood was not shed by the Jewish people. We abstain on purpose from referring to any of those Biblical or Rabbinical laws investing human life with a sacredness unknown to any other legislation, and inculcating a horror of blood strange to every other religion, as these have been pointed out often enough to be familiar to our readers.

Again, this charge, proceeding from Christian lips, wounds the more deeply the Jewish sensibilities the better the accusers must be acquainted with the fact that the crime is precisely that for which their predecessors, in ancient times, were most cruelly persecuted by the heathens. We will not make any extracts from the works of the fathers of the church, in order to prove our position; we will content ourselves with copying the following passage from Gibbon's "Decline and Fall of the Roman Empire." In the 16th chapter the historian says:

> The precautions with which the disciples of Christ performed the offices of religion were at first dictated by fear and necessity; but they were continued from choice. By imitating the awful secrecy which reigned in the Eleusinian mysteries, the Christians had flattered themselves that they should render their sacred institutions more respectable in the eyes of the pagan world. But the event, as it often happens to the operations of subtle policy, deceived their wishes and their expectations. It was concluded that they only concealed what they would have blushed to disclose. Their mistaken prudence afforded an opportunity to invent, and for suspicious credulity to believe, the horrid tales which described the Christians as the most wicked of human kind, who practised in their dark recesses every abomination that a depraved fancy could suggest, and who solicited the favour of their unknown God by the sacrifice of every moral virtue. There were many who pretended to confess or relate the ceremonies of this abhorred society. It was aserted "that a new-born infant, entirely covered over with flour, was presented like some mystic symbol of initiation to the knife of the proselyte, who unknowingly inflicted many a secret and mortal wound on the innocent victim of his error; that as soon as the cruel deed was perpetrated, the sectaries drank up the blood, greedily tore asunder the quivering members, and pledged themselves to eternal secrecy, by a mutual consciousnes of guilt. It was as confidently affirmed that this inhuman sacrifice was succeeded by a suitable entertainment, in which intemperance served as a provocative to brutal lust."

The consciousness of past sufferings, one would have thought, would have inspired later Christians with a feeling kindred to that with which the immediate successors of the apostles repelled this cruel charge, so fully and eloquently described by the same historian. But victorious Christianity had no bowels of mercy for the unfortunate Jew. Scarcely had it in Europe conquered its pagan enemies, and triumphantly re-erected the overthrown altars, when it turned against the oppressed Jews precisely the same weapons with which the malignant heathen foe had in the days of his domination struck down the followers of the then persecuted creed. And yet, after all, would it not have been much easier for the calumniating heathen to make out a case against the innocent Christian, than for the Christian accuser against the equally innocent Jew? The slandering heathen, bent upon the destruction of the Christians, might have triumphantly pointed to the consecrated wafer that they ate, and the communion wine that they drank, and inquired, "Is it not an article of your faith that in partaking thereof you actually eat the flesh and drink the blood of the founder of your religion; and if you hold the Jews guilty of a most heinous crime for having killed him, how much more guilty must you be, who, cannibal like, feast upon his substance? and since you do not spare your own God, there is still less reason for your sparing your fellow-men." But the Jew, questioned by his Christian persecutor, might with irresistible force have pointed to the law, solemnly enjoining, "Ye shall not eat any kind of blood."

But although these reflections must infinitely embitter the feelings roused by such a charge when proceeding from a mouth of the Christian, yet in all probability the Jewish community would have taken no more notice of it in "Chambers's Journal" than it does of equally spiteful charges in other publications, leaving their refutation and gradual obliteration to the effacing hand of time, were not this accusation precisely that which in our days has evinced a particularly mischievous vitality, and inflicted more injury on the Jewish community than all other prejudices together have entailed upon them. No doubt we here in happy England can afford to smile at these and similar absurdities. A free press, upon the whole, works its own remedy, and the strong hand of the law is sufficient to give protection to every citizen. England must first sink to the level of the east and north of Europe, and imbibe the bigotry of the Syrian Christians, before her population can give credence to such fables. But for this very reason, because England is one of the principal champions of civilisation, because it is the teacher, whose authority semi-barbarous nations acknowledge, whose example they follow, and to whose precepts they deferentially listen—for this very reason insinuations like those made in "The Mystery of Metz" are particularly dangerous, and may, if not neutralised by the counteracting influences at work at home, prove infinitely injurious. We have only very lately published an account of the terrible persecution of the Jews of Saratow, a number of whom—and that the most respectable portion—now expiate in the mines of Siberia the imaginary crime of having taken the life of two innocent Christian children, for no other reason than to quaff the blood of the victims on the sacred festival of Passover. Clear as was the innocence of the accused, the charge weuld undoubtedly have been dismissed at once as absurd, had there not lingered in the heart of the judge the belief—probably unconscious to himself, imbibed in his youth from such a story as that wherewith a writer for Messrs. Chambers has amused the public—that, after all, a cannibal usage may be part and parcel of Judaism. No wonder, therefore, that the Jewish community should have viewed with as much grief as indignation the publication of the story in question in one of our most popular, widely-spread, and best journals; that letters condemning its insertion in strong language should have been addressed to us; and that the Board of Deputies, appointed to watch over Jewish interests, should have been impelled to take up the matter.

It is not our purpose to review the course pursued by the Board. For this we as yet lack the data. For this we must await the publication of the Board's correspondence with those concerned in the subject. At present we have only before us Messrs. Chambers's apology. It would undoubtedly have been preferable if it had been inserted in the same columns which gave currency to the obnoxious story. Poison and antidote ought to have been presented in the same pages. But, after all, the remedy is in the hand of the Board or any zealous individual. The letter is before the public, and there is no reason why it should not be extensively circulated. The most widely-spread journals will receive it as an advertisement. But although we abstain from examining the course taken by the Board, yet it is but due to it to acknowledge that, an apology having been received from the principals, it would have been unwise on its part to prolong its correspondence with the writer of the story, who, whatever his position and connection, can in this matter only be considered as a subordinate, the responsibility for the articles published in all journals resting with the editors, and not the contributors; and it would have been equally indiscreet in the Board to undertake the examination of historical documents, and to hold a controversy on their merits. The Board is constituted for action, and not literary warfare. It is fit to strike down an opponent with the arm of the law, but not to carry on idle discussions. Nor can we blame the Board for not having taken legal proceedings against the author of the obnoxious comments, assured as it was by eminent counsel that, although the law against libel protects as much whole classes and religious bodies as individuals, yet does it offer no remedy when those calumniated lived at so remote an age as the thirteenth century. The Board, mindful of the wide meshes and large holes characterising the strong net of the law, naturally believed, after what counsel had stated, that ten chances to one the slippery fish would find the means of escape through one of the numerous apertures.

But despite all this, the proceedings were of the utmost importance for the Jewish community, and of a much wider reach than may appear at first sight. These proceedings have set a precedent which on other similar occasions will be followed with signal advantage. The Board, for the first time since its existence, has taken cognisance of an attack in the press upon Judaism. Should on any future occasion Jews or Judaism be grossly libelled by some influential journal, the Board would know that it has its remedy in its own hand, the law of libel fully protecting classes and religious bodies, and take those legal proceedings which in the present instance, for well understood reasons, are not resorted to. Editors and journalists would then see that the Jewish people cannot be slandered with impunity when some single individual of the body has incurred their wrath, and would become more cautious in the exercise of the power entrusted to them. When some months ago railway accidents were so frequent, it was half-earnestly and half-jocularly remarked that these mishaps would cease if only one director were hung. We in full earnest, and with much more justice, say, "Let but one journalist pay the legal penalty for some cruel and cowardly attack on the whole Jewish community for the misdeeds of some of its members, and the example set will prove salutary enough to save the Board the necessity of having recourse a second time to the same expedient."

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[*] 2 Kings xx. 31.

JEWS' ORPHAN ASYLUM.—EXAMINATION.

According to an announcement in our last, a public examination of the inmates of this institution took place at the Asylum on Sunday last, in the presence of a considerable number of ladies and gentlemen, among whom were several influential members of the community. We noticed the President, Mr. Lewis Jacobs, the Treasurer—Mr. Samuel Moses, and several other members both of the ladies' and gentlemen's committee.

The children of the establishment, which have now reached the number of 35 (21 boys and 14 girls) presented a clean, cheerful, and healthy appearance. The examination in Hebrew was conducted by the Rev. the Chief Rabbi and the Hebrew master; and that in English by the English master.

The proceedings were commenced shortly after twelve o'clock by the children being examined in the following subjects:—Hebrew translation, grammar, Biblical history, and the creeds; English reading and spelling, arithmetic, geography, and grammar. The hand-writings of the children, as well as the needle work of the girls, were the theme of much praise. The occasionally difficult questions put to them were invariably answered with much clearness, repeatedly calling forth the approbation of the visitors. The praise of having effected in the institution great and important improvements is undoubtedly due to the committee.

The Rev. the Chief Rabbi, at the conclusion of the examination, addressed the meeting, saying that, in compliance with the wish of the President, and not less than the promptings of his own heart, he would express his own satisfaction, and he might say that of all present, at the very gratifying manner in which the children had acquitted themselves. It must be looked upon as a great achievement, as many of the children had but recently entered the institution, and likewise as but lately several of them had been suffering from illness, and as all of them naturally lacked that parental preliminary education of so much importance to the progress of children. The Rev. Dr. then dwelt upon the many benefits which this excellent institution conferred on the poor orphans that entered its portals, and upon the superior education they received, for which they (the orphans) were indebted to the indefatigable exertions of their worthy President and Committees. What a delightful feeling, said the speaker, must it be to these ladies and gentlemen to know that they were performing the duties of parents to those who had had the misfortune of being deprived of the authors of their lives, and who so disinterestedly devoted so much of their valuable time to such a benevolent undertaking. The Rev. Dr. then made an eloquent appeal to those present to evince their sympathy for the charity at the approaching anniversary, and to use all their efforts for placing it on a firm basis, He then exhorted the children to be obedient to their teachers and attentive to their studies, as they had done hitherto, and as they had shown that day by the result of the examination.

The President returned thanks for himself and on behalf of the committees with whom he had the pleasure of co-operating in the good work. Occasions like this, he said, called forth feelings which it was almost impossible to describe. It was a matter of congratulation to them to think that their exertions for the welfare of the children entrusted to their care had not been in vain, as was evident from what had just passed. The number of inmates now in the Asylum was very limited, but was as large as the funds of the charity would permit; and he trusted that they would soon be placed in a position to extend the amount of good which had already been accomplished, and to be enabled to admit every deserving orphan without election, as it ought to be. The speaker then alluded to the efficient manner in which the masters and matron of the institution had discharged their duties, and concluded by a graceful reference to the unwearied exertions of the Ladies' Committee for the benefit of the orphans.

Mr. Lawrence, although not a member of the committee, and paying the institution his first visit, yet as he took an interest in all educational matters, could not refrain from expressing his approbation at the manner in which the children had acquitted themselves, which must reflect much credit on all concerned.

The President then distributed the prizes, consisting of books, work-boxes, &c., and accompanied each prize with a few appropriate words addressed to each prizeholder.

The proceedings were now brought to a close by the children chanting in Hebrew the well-known hymn יגדל, which had a very pleasing effect; after which the company, having partaken of refreshments, dispersed.

We take this opportunity of stating that the beautiful set of maps which adorned the school-room, and attracted the attention of more than one of the visitors, was the appropriate present of the honorary secretary, Mr. J. I. Solomon.

Manchester.—Park street Synagogue.—We see from a circular that the members of the Park-street synagogue are about celebrating the fourth anniversary of the opening of their synagogue by a *soirée*, to be held on the 26th inst.

Jews' Orphan Asylum.—Through the kindness of Mr. Judah Solomons, the children of the above named Asylum, visited the morning performance of the pantomine at the Princess's Theatre, they were accompanied by the masters and matron.

Prague.—A Discussion.—There is now a strange discussion among the professors of the university of Prague. For the first time since the establishment of this ancient and important university, a Jew, Dr. Wolfgang Wessely, was admitted to a professorial chair, despite the opposition of the clergy. The question now arose whether a professor of the Jewish faith could also act as a *promotor* —*i.e.*, present a candidate for his academical degree. Most of the professor's colleagues have declared themselves in the affirmative; but the clerical party opposes as before. The Ministry will no doubt have to decide.—*Israelit.*

JERUSALEM.—NEW SYNAGOGUE.

We have been requested to publish the following:

There is now in London Rabbi Mordechai Salomon, a deputy of the Polish and German Congregations of Jerusalem, who has been deputed to call the earnest attention of our brethren to the synagogue which is now in course of erection. It is the first *stately* edifice of the kind which has been erected in the Holy City since the destruction of the glorious temple. All other nations vie with each other in disbursing large sums on the erection of buildings devoted to the purposes of their respective creeds. Shall Israel alone lag behind? Shall we not, when happily we are no longer prevented by the bigotry of the Turks, strain every nerve to raise a comely house of worship to the God of our fathers in this our chosen city? This is the appeal which the congregation of Jerusalem address to us through their deputy. The Rev. the Chief Rabbi has kindly taken an interest in the matter, and has interceded with the Baron Lionel de Rothschild, who has generously contributed the sum of £100; and it is hoped that the noble example thus set will be extensively followed, that the labour of love may be speedily brought to a happy conclusion. We annex a brief extract from the letter addressed by the authorities to our co-religionists, which has been certified by the consuls of England, Austria, and Prussia in Jerusalem:

Brethren of the House of Israel.—We feel sure that to all of you the memory of Jerusalem is sacred—that, in the words of the Psalmist, you "take pleasure in its stones and favour the dust thereof"—that holy enthusiasm will fill your hearts when called upon to aid in the rearing of a becoming house of worship in the vicinity of the sacred mount. Be it known unto you that in 5597 our community had, by the exertion of great efforts, received the ground known as "the court of Rabbi Jehudah the Pious," wherein they erected Midrashim for worship and study, a pilgrim's house, and other buildings of the kind which are absolutely indispensable to a Jewish community. The funds were supplied by the subscriptions of our brethren; the deputy we then sent to England being the late Rabbi Aaron Zelig (may his soul repose in peace). Within that court were the ruins of an ancient synagogue, which we were reluctantly compelled to leave in a ruined state—partly from want of funds, but especially on account of the bigotry of the Turkish Government, which would not permit the building of a synagogue, So that in the city of our forefathers we have been obliged to hide ourselves in out-of-the way corners, to pray in small and narrow buildings, which were situated in unpleasant localities. Thanks to our Heavenly Protector, times have changed. The liberality of our rulers enabled our illustrious patron, Sir Moses Montefiore, aided by the efficient support of Mr. Finn, Her Brittanic Majesty's Consul in Jerusalem, and by Lord Napier, to obtain for us a firman of the Sultan permitting us to build wherever we pleased and of whatever size we pleased. The liberality of Menasseh ben Ezekiel, of Bagdad, enabled us to lay the foundation and commence the work. Our Russian brethren have come forward; in Berlin his Excellency the Prime Minister, Baron Manteuffel, subscribed 170 Prussian dollars, and our co-religionists have done their part nobly. In Vienna also Baron Rothschild has contributed 500 Austrian florins; Baron Alphonse de Rothschild, who laid the foundation-stone, gave 1,000 francs; and in other parts of Germany aid has been given. So that the walls and roof have been finished, and already the "Beth Jacob" is rearing its head. Such stately synagogue Jerusalem has not seen since the days of her glory. Yet very much remains to be done. There are galleries, doors, windows, and other important parts of the work left unaccomplished. Almost £1500 more are required. We therefore send our deputy, the Rabbi Mordechai Salomon, to you that you may contribute each his mite towards the completion of this glorious national work. We are sure that we appeal to feelings which may long lie dormant in Jewish breasts, but can never expire—feelings of enthusiastic attachment to the city and the mount, which will urge you to come forward and take part in this labour of love.

And ye be blessed of the Lord ye who will spread the wings of your protection upon us, who pray for you in the Holy Land. And ye the Hahamim, Parnassim and chiefs of congregations, vouchsafe to listen to our supplications, and may it be accounted to you for righteousness before the Lord, who will write you in the book of life. Amen.

Holland.—Religious Liberty.—The Jewish prisoners in Holland received during Passover the necessaries of life from the Jewish congregations in which the prisons were situated. These congregations had a right to claim a compensation from the communities of which the prisoners were members; but as this mode of re-imbursement was burdensome to the small congregations, and moreover too complicated, the Government has resolved to repay from its funds the outlay that may be incurred by the support of the prisoners during the festival referred to.—*A. Z. d. I.*

Hungary.—Jewish Class-Books.—The association for the Magyarisation of the Hungarian Jews is publishing class-books, in the language of the country, for the Jewish schools, so that these need not have recourse to the general books, which there, as in every other country, are impregnated with Christianity.—*A. Z. d. I.*

Colonisation of Palestine.—The committee of the association for the colonisation of Palestine by Jews, whose seat is at Frankfurt-on-the Oder, has at a late sitting resolved to organise at Berlin a branch committee for the promotion of the interests of that body. Similar committees, for the same purpose, will also be organised at Breslau and Leipzig.—*A Z. d. I.*

Mr. Field's Benefit Entertainment.—We see from the programme that the Jews' Hospital juvenile band will perform at a benefit entertainment to be given by Mr. Field, the bandmaster, at Myddleton Hall. There will also be present the juvenile military bands of the Royal Caledonian Asylum and the Royal St. Ann's Hospital.

The Clergy and Popular Instruction in France. M. Rouland, Minister of Instruction and Worship, has addressed a very severe letter to the Bishop of Arras, M. Parisis, in reply to one sent him by that prelate on the subject of the perversion of young persons under age, and their admission or inveiglement into religious houses against the will of, and even unknown to, their parents. The bishop had denied that any such cases existed, and said he knew better what passed in "his houses" than the police. The Minister cites a case, chapter and verse, with every name and incident set forth, of a young girl, encouraged by the highest ecclesiastical authorities of the diocese —" instead of inculcating submission to parental authority" —to leave her mother's house surreptitiously, and hide in a convent "placed at the gate of your lordship's palace;" and who was only at last discovered and given up when the mother had recourse to the civil authorities to enable her to find her child.

Hungary.—An Unusual Mark of Respect.—At Steinamanger, Hungary, there was a rabbi, Herr Königsberger, universally respected and beloved for his philanthropy, tolerance, and true piety. When he died some months ago, the Roman Catholic bishop of the diocese, caused a mass to be read in the cathedral for the repose of the soul of the deceased rabbi. This certainly is unheard-of in the Catholic church. Will the bishop not be excommunicated, by the Ultramontanes?—*A. Z. d. I.*

Alexandria, Egypt.—Religious Instruction.—A correspondent writes to the "A. I.:"—"We have with our feeble resources established a free school (Talmud Torah) for boys, and 130 of them, belonging to the poorest classes, not only receive moral and religious instruction, but also material assistance, medical attendance in case of sickness, clothing, and pecuniary support for the holydays. We have likewise introduced evening classes for apprentices and journeymen, to qualify them the better for their trades. These institutions yield most satisfactory results, thanks to the intelligent solicitude of our administration. But no steps have as yet been taken for the education of the girls. Nevertheless, without education there is no hope that our women will rise from the degradation to which ignorance condemns them. And yet is it not woman that forms the character of man? And is not the future of Judaism in her hand? More: the Christian propaganda, Protestant missionaries, vie with each other in calling Israelitish girls to their schools. For what purpose may be easily guessed. Can we remain indifferent in the face of attempts putting the faith of these daughters of Israel in jeopardy? If our community possessed the necessary means, a school for Israelitish girls would long ago have risen side by side with that of the Christians and the American college. But we are laden with heavy burdens for the worship, rabbinate, synagogue, cemetery, and hospital." The writer then goes on to appeal for assistance towards the supply of this desideratum. We are much gratified with this zeal for education, as it may set an example to the Syrian congregations, in close connection with Alexandria, and spur them on likewise to establish schools. We cordially confess we feel much more sympathy for an appeal of this kind than for the calls reaching us from Jerusalem for the erection of a new synagogue. A good school will educate a generation, and kindle in it the desire for worship, and means will soon be found for the construction of a synagogue. But it does not follow that any number of synagogues without a school will excite the wish for education. Witness the Holy City with its Yeshiboth, all of which are synagogues, and which yet is without a Talmud Torah school.

Sussex Jewish Literary Club.—On Tuesday evening last a lecture of a very entertaining character was delivered at the above Club by Rev. Henry Richard, on "England during the reign of Charles II." The chair, in the absence of the president, was occupied by the Rev. S. De Sola. The lecturer entered into a variety of interesting details respecting the commercial and social condition of the people during that period, and demonstrated by quoting facts from modern statistics that the national advancement and prosperity of the people have ever exceeded the ratio of the increase in the population. A graphic description of the state of the various large and and now important towns during that period was not the least interesting portion of this entertaining lecture. Dr. Pepys was next invoked, by the lecturer to introduce in his quaint and naive style Charles's dissolute court presenting an example of what a court ought not to be, to which our court presents so striking a contrast. The lecturer concluded with a few appropriate remarks on the moral tendency of the subject, during which he observed that the melancholy picture presented by the profligate aristocracy on the one hand, and the bloodthirsty and inhuman people on the other, who delighted in the doubtful recreations of cock-fighting, bull-baiting, &c., render it a matter of sincere congratulation that we do not live in those "good old times" upon which some so lovingly dwell. The lecture was atttended by a numerous and respectable audience, who listened with marked attention, and who appeared highly gratified. This we happy to perceive, as it tells of the steady advance of this young but useful institution. No doubt the announcement made by the Hon. Sec. to the effect that the next lecture will be delivered by the Rev. Professor Marks, will bring a large audience, to honour one of our most distinguished pulpit orators.—*From a Correspondent.*

Jews' Orphan Asylum.—Collecting Books.—The committee of the Jews' Orphan Asylum has issued to the stewards collecting books for the approaching anniversary, which present a novel feature, deserving the attention of other charities that may wish to pursue a similar course. The collecting books contain a Jewish calendar for the whole year, and therefore as a memento are likely to answer their purpose remarkably well, as they will be preserved all the year round.

"CHAMBERS'S JOURNAL" AND THE BOARD OF DEPUTIES.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I do not concur in the remark of your correspondent (who alludes to me in his letter of last week) that the Board of Deputies ought to accept Mr. Spicer's challenge. It was a mistake on the part of the Deputies to have entered into communication with Mr. Spicer, even if they were referred to him by the proprietors of Chamber's Journal; but you, Sir, justly observe that the Board is not a discussion society. If Mr. Spicer publishes his pamphlet there are doubtless many gentlemen in our community able to answer it; and in all probability the answer will be better if the author be independent of the Deputies.

Messrs. Chambers's apology having been published in your Journal, is open to comment; but it would be useless to enquire whether the apology be an ample one, or to criticise its wording; as whatever opinion may be formed by the public, the Board of Deputies having intimated to Messrs. Chambers its satisfaction with their letter, are thereby precluded from re-opening the correspondence. I would however submit that the subsequent proceedings of the Board are not satisfactory. The alleged libel was published in a periodical having a most extensive circulation. The apology has only appeared in your Journal, the circulation of which is limited and confined almost exclusively to our community. The Board ought to have insisted on the insertion of Messrs. Chambers's letter in their own Journal, and if that demand has been made and refused, the Board ought to publish in the "Times" or some other daily paper the correspondence which has taken place; for it is a recognised principle that the publication of an apology for a libel must be co-extensive with the circulation of the libel itself. The object of the Board in corresponding with Messrs. Chambers was to prove to the public not to the Jewish community, that the British Jews could not be libelled with impunity. I will not insult the understanding of your readers by asking them whether that object has been accomplished. Even our community cannot understand some of the remarks in the letter of Messrs. Chambers, as it appears in your paper unaccompanied by the preceding correspondence. The object of the Board of Deputies can only be attained and the community will only be satisfied by the publication of the whole correspondence in a widely circulated journal.—I am, sir, yours &c.,

DIALECTICUS.

[We refer "Dialecticus" to our leader, where several points are discussed which seem to be unknown to him.—Ed. J. C.]

THE PROSELYTE QUESTION.

TO THE EDITOR OF THE JEWISH CHRONICLE,

Sir,—Will you permit me to call the attention of your readers to the article in your paper of the 7th inst., headed, "The Proselyte Question in the British Dominions." This article, from beginning to end, seems to me of the greatest importance; but as it extends over several columns in your paper, it may not have been read by many of your readers. I would therefore request all those who have not paid proper attention to it to refer to it, and carefully note in their minds all principal points, the more so as I have reason to believe that shortly an analogous case will be made public, with your permission, in your paper. I will just note that you state that proselytes have still to go abroad for admission; there is one exception, viz.—Manchester, where proselytes have been accepted for some years passed, without going abroad, or even to London. I think that in Manchester during the last 10 years about 20 persons were admitted into the Abrahamic covenant—I write the number 20 from memory; it may be a few more or less.

Yours respectfully,

AN OLD SUBSCRIBER TO YOUR PAPER.

Manchester, February 10th, 1862.

THE TREATY BETWEEN SPAIN AND MOROCCO.—Remarking on this treaty, the Paris "Debats" points out the inconsistency of the very same Government, that stipulates for the unimpeded exercise of its own religious worship in a country professing Mahometanism, having lately sentenced two persons to several years' imprisonment for having sold or distributed on the Spanish territory the Sacred Book on which the religious belief of Spain is founded. The writer says: "This entire liberty granted to infidels for the propagation of their doctrines is doubtless the condition that will appear the hardest to the Mussulmans of Morocco; and it will be difficult for them to conceive that Christianity, which establishes churches in their territory, would not submit to mosques in its own. This simple comparison of what they grant and what is refused to them is sufficient to give offence to the too simple and logical spirit of the barbarians. But what will be their surprise, and in what an abyss of reflection will they be thrown, when they are told that her Catholic Majesty has just sent to the galleys two of her most devoted subjects for having hawked at Grenada and Barcelona the same Gospels the introduction of which she has obtained by force of her cannon into the States of Morocco? 'What,' they will say, 'are we obliged to concede to Christians what a portion of them refuse to the rest?'

AN INTERESTING WORK.—We notice as a phenomenon peculiar to our age the recent publication of a work in Germany, in which the public laws of the Israelites, Athenians, and Romans, are discussed with reference to modern legislations. Now what is extraordinary in this work is that its author, Dr. Samuel Mayer, who studied for the law, is now discharging the office of a rabbi. No jurist before him, probably, possessed so much rabbinical knowledge, observes the "A. Z. d. I.," as Dr. Mayer, nor was there ever a rabbi such a proficient in jurisprudence. What is striking is the rare combination of knowledge in two departments of science, probably never before possessed by one and the same individual.

LETTER TO THE UNITARIAN CHRISTIANS IN TRANSYLVANIA.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I have the pleasure of handing to you a copy of a letter sent to the Unitarian Christians of Transylvania, with whose churches we Unitarian Christians have for some time past had friendly intercourse. The letter was signed by most of the principal ministers and many of the laity among us Unitarian Christians, and I hope it may have some weight in persuading them to do what in them lies to get their Jewish fellow-subjects treated with justice. It was written in consequence of the remarks which appeared in your paper, and therefore I hope that you will think it worth publishing in the same. It will at least have the effect of showing our friendly feeling to your body.

Yours, &c.,

S. S.

We now publish the address itself, omitting, however, several passages which cannot but be distasteful to the Jewish community, which would gratefully accept the good offices of any Christian body provided they were not offered from most objectionable conversionist motives.

"To the Very Rev. John Kriza, Bishop of the Unitarians of Transylvania, and the reverend the clergy of his episcopate.

"Very Reverend Sir and dear Brethren,—We whose names are appended to this letter, Unitarians of Great Britain and Ireland, desire respectfully and affectionately to address you on a subject interesting to us as Christians and as lovers of religious liberty.

"It is reported to us by some of our neighbours of the Hebrew race that in your country and in Hungary their brethren are on account of their faith exposed to civil disabilities, and denied their full share of those privileges which all who obey the laws of a country and share its burthens are entitled to enjoy. We know by experience in our own country how inveterate is popular and religious antipathy to the Jewish race, and how earnest and long-continued the efforts of the friends of civil and religious liberty must be to win for them an equality of civil privilege. In England, Unitarian Christians have felt it a sacred duty to promote the emancipation of their Hebrew fellow-countrymen.

"In calling your attention to the condition of the Jews in Transylvania, and in earnestly imploring your help in obtaining for them equal civil rights with yourselves, we are happy in the belief that you are wholly uninfluenced by the popular antipathy, and that you recognise the inalienable rights of conscience, and are prepared to extend them without distinction to Catholic and Protestant, Jew and Christian. We feel assured that you are worthy descendants of those early Transylvanian Unitarians who nearly three centuries ago were careful to assert and defend religious liberty as well as pure Christianity. Should it now be your happy privilege to assist in the extinction of religious antipathy, and in conferring on the Jews of Transylvania the rights now withheld fron them, you will give good proof, alike to Christians and Jews, of your undoubting faith in the religion of the Messiah, and of your being animated by the pure and loving spirit of your Great Master, whose help and prayer were equally ready to bless Gentile and Jew.

"Very reverend sir and dear brethren, we rejoice in the Christian friendship and intercourse which bind our hearts to yours. Addressing you as we now do under the constraining influence of zeal for religious liberty, and in the spirit of love, we feel assured that you will accept and reply to this letter with fraternal kindness.

"We desire, in conclusion, to commend you to the blessing of the One True God, and to a participation in all the best influences and hopes of the religion of Jesus Christ, His beloved son.

JEWISH VOLUNTEERS.

TO THE EDITOR OF THE JEWISH CHRONICLE

Sir,—Some twelve months since a movement was started for the purpose of organising a distinct Jewish volunteer corps. For many just and sensible reasons it most signally failed. I have no desire to resuscitate that distinct Jewish volunteer corps; I would simply suggest to my co-religionists the justice of according every encouragement and support in those volunteer regiments in which gentlemen of our faith receive those promotions (provided they be competent) which are withheld from them in some corps, for reasons into which I will not enter. I know of none where they meet with such thorough English treatment as the 40th Middlesex Volunteers. Having had the honour and pleasure of being connected with that corps since its commencement, I can speak from experience of the great advantages and inducements held out to gentlemen of the Jewish persuasion. We have already several Jewish commissioned and non-commissioned officers; and seeing that other companies (one commanded by a co-religionist) are being formed in conjunction with the east of London corps, I would urge my co-religionists to signify their appreciation of the courtesy and liberal feeling exhibited towards us by every man, whether officer or private, in the Central London Rifle Rangers, by rendering every assistance to and enrolling themselves as members in the East London conpanies of that popular corps.—I am, sir, yours truly,

M. SAMUEL, Serjeant 40th Middlesex.

119, Gray's Inn-lane, Holborn, W.C.

METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY.—The aggregate number of patients relieved during the week ending Feb. 8, was—medical, 1520; surgical, 638; total, 2158; of which 735 were new cases.

DISCORD AMONG THE JEWS OF JERUSALEM.

Eastern travellers not rarely refer to the discord among the various sections of Jews inhabiting the Holy City. This feature however, is not peculiar to the Jews. It is shared by the Christians too. The discord among the various Christian sects at Jerusalem immeasurably exceeds in virulence any petty quarrel that may divide the Jews. We have never heard of fights in their synagogues, or of the necessity of calling in the Turkish guard, in order to separate the combattants. Now compare with this the account of a recent traveller, which we copy from the "Sunday at Home."

Among all the mummeries which are annually performed by the monks and their abettors in Jerusalem, there is one enacted in the church of the Holy Sepulchre upon Easter Eve which exceeds all others in impiety. Year after year, on that day, the house of God is profaned by the blasphemous imposture which is called "the Miracle of the Holy Fire." Early on that morning the church is filled with a dense throng of Greek Christians, except where a circular lane surrounding the chapel of the Holy Sepulchre, and a part of the crowd around it, is kept open by two ranks of Turkish soldier. Toward noon the pilgrims gradually grow violently excited, and groups of them break unto this ring, and rush frantically round and round the tomb, dancing, jumping on each other's shoulders, and performing other uncouth gambols, whilst all the time they clap their hands and utter wild cries and howls. As time goes on, the whole course is filled with a torrent of frenzied devotees whirling round the sepulchre, for they believe that unless a certain number of gyrations are gone through, the fire will not appear. This rite is probably a relic of the ancient time when pagan Greek, celebrated races and other funeral games around the grave of a slain hero. Suddenly the course is cleared, and a gorgeous procession, with embroidered banners borne aloft, thrice marches round the ring. Then in a moment, the frenzy become universal; the soldiers are hustled out of the building, whilst a small band of ecclesiastics surrounding "the bishop of the fire," force their way to the chapel door which admits the bishop and is closed after his entry. In the outer wall of the chapel is a hole, at which stands a priest, and from the aperture to the church wall a narrow lane is made through the dense crowd. The worshippers are now wound up to the highest pitch of fervour, when suddenly a bright flame appears in the hole. The priest lights his torch, and then from all directions there is a wish to reach the fire and the illumination spreads over the church till it is ablaze with thousand of lighted torches and tapers. The holy flame is supposed to be harmless, and the pilgrims pass it across their faces, hands, and breasts, to evince their belief in this miraculous property. Then there is a rush towards the door to escape the heat and smoke, and then fanatics hurry from house to house, carrying the fire through Christian Jerusalem.

Now the abomination of this performance consists in it being asserted by the clergy, and firmly believed by the deluded laity, that the Holy Spirit descends in fire upon the sacred tomb. And when the flame has blazed out, the bishop of the fire, who of course had kindled it from the inside, is borne out on the shoulders of the people in a pretended faint, so that it may appear that he is overcome by the glory of the Almighty, in whose immediate presence he has just been.

A few lives are constantly lost in the tumult and crush; but in the year 1834, slain were counted in hundreds. When the fire had been distributed, and the worshippers rushed from the church, the guards outside thought an attack upon Moslems was intended, and they forced their way into the church to save the pacha, who was inside. In the first rush, many of the Christian throng had fallen and been trampled upon, and now over them in deadly conflict the crowd surged. Numbers fell and were instantly trodden to death, the soldiers used their weapons, and the walls were spattered with the blood and brains of men who had been felled by the butt-ends of their muskets. The pilgrims themselves, maddened by terror and excitement, struggled with and killed each other, for those who fell rose no more. Mr. Curzon, who was an eye-witness of the catastrophe, was carried along by the press towards the door where all were fighting for their lives, and certain destruction seemed to await him; but most providentially, though he once fell, yet he recovered his footing, and scrambling over a pile of corpses, got back into the body of the church. He says: "The dead were lying in heaps, even upon the stone of uuction; and I saw full four hundred wretched people, dead and living, heaped promiscuously one upon another, some places above five feet high." Such is the fashion in which the Almighty is adored on occasions of high festival around the pretended Holy Sepulchre, and such are the results of credulity acted upon by priestcraft.

The origin of the preposterous imposition of the holy fire is involved in mystery. Eusebius relates a curious legend of the miraculous conversion of water into oil or the use of the lamps on Easter Eve in Jerusalem; but in the ninth century it was believed that an angel came and lighted the lamps which hang over the sepulchre. In latter times, the monks seem to have fancied that by improving the miracle, the purses of the pilgrims would be placed more completely at their mercy, and they consequently invented the descent of Jehovah in the fire. Anciently, all the Christian churches participated in the ceremony; but when the Latins were expelled from the church by the Greeks, and could no longer share in the profits of the exhibition, they denounced it as a fraud. The Armenians afterwards followed their example. To the Greek community, this monkish fraud is the one great attraction in the Holy City, which draws them away in pilgrimage from their distant homes.

JOURNEYS OF ABRAHAM AND MOSES.

The journeys of Abraham bring us successively to the best points that could be chosen for a survey of the characteristic features of the home that was promised to his children. Here we speak of the land not in its widest prophetic aspect, but in its limited sense, viz., from Dan at the roots of Lebanon, to Beersheba at the edge of the desert, and from the Jordan on the east to the sea on the west. Abraham was indeed acquainted with the surrounding countries, which are the outskirts of the promised land. The Moabite mountains were the background of the picture in the most terrible scene that was presented to him during his life, The neighbourhood of Damascus was evidently well known to him. Once he was at Dan, on the northern frontier; and for many years he resided near the Wells in the extreme south. The Mediterranean must have been a familiar sight to him. The image under which the promise of prosterity is presented to him is sometimes the sand of the sea, and sometimes the sand of the desert. He was, as it were, a type of the wider fortunes of his race. All his earlier days had been spent in the plains near the Euphrates, and under the sky and stars of Assyria; while one important passage of his life made him acquainted with the rich cultivation and populous cities of Egypt. But taking the main points of his biography, we can say with truth that if he had travelled so as to survey Palestine and obtain a general view of it (and indeed he was commanded so to travel, to turn his eyes 'north and south, and east and west,' and go throguh the land 'in the length and the breadth of it,') no points could have been more wisely selected than those which were his successive residences. Alike for the topography of the Holy Land, and for the patriarch's life, four of the most remarkable places are Shechem, Bethel, Hebron, and Beersheba, separated in succession from each other by about equal intervals, and in a general line of direction from the north to the south.

When he came within the sacred limits, the first place where he rested was Shechem. Here he was told that the fulfilment of the promise was begun, and that he was really in the land which had been dimly announced to him. We have no power to enter into the state of Abraham's knowledge and feeling; but when we consider that the land was to be one which God himself would show him, it is natural to imagine that some thoughts of the Paradise of our first parents would enter into his mind. If this was so, no place that he had ever seen could be more in harmony with the thought. No place could well be more contrasted with the Padan Aram—the 'Plains of Syria'—which he had left behind. No spot could be more consoling and encouraging. Shechem is the garden of Palestine, Van de Velde describes it in charming language. Here, he tells us, there are indeed no wild forests and tangled thickets, but there is always vendure—no violent mountain torrents, but always water. He mentions too the melody of a host of singing birds—'for they too know where to find their best quarters'—and he dwells on that peculiar haze which produces the atmospheric tints so often wanted in an Eastern landscape. These characteristics have reminded many travellers at Shechem of the parks of England. It is observable that this is the very scene of Jotham's parable of the trees, the first parable of Scripture. That in Abraham's time foliage was not wanting, is evident. The place of his encampment is called the 'plain of Moreh,' but it ought to be the 'tree of Moreh,' or the 'wood of Moreh.' If we take another view of the subject, and follow Ritter, who deals with the country physically, and describes it systematically, according to its drainage towards the sea-side plain, or towards the basin of the Jordan, we notice that Shechem is exactly on the watershed. All the country to the west slopes off to the Mediterranean, while the waters of the plain El-Mukhna have now been ascertained to find their way to the eastern *wadys*. Shechem is on the edge of this plain, just where a remarkable transverse cleft is made in the general course of the mountain range. The hills, which rise precipitously on each side of this narrow gorge, are Ebal and Gerizim, where Joshua, according to the command of Moses, gathered the victorious tribes in two companies, near the tomb where the bones of Joseph were laid. Shechem, during the period of the Judges, was the political capital of the Israelites, as Shiloh was the religious. It was the rallying-point of Rehoboam after the death of Solomon, and again a metropolis when Jeroboa established his kingdom. Shechem seems to combine into one view all the passages of Jewish history. Nowhere, if his prophetic vision had extended so far, could the great Patriarch have more appropriately gazed upon the varied fortunes and the ultimate glory of his race.

But it was the land, not the history which Abraham was to survey in detail. He soon moved onward. His next resting place was Bethel. Both on leaving Shechem, and again on his return from Egypt, he pitched his tent on a spot which is very definitely described as a mountain, having Bethel on the west and Ai on the east. Now that Bethel had been identified with Beitin, travellers have little difficulty in fixing on the very eminence where Abraham and Lot stood together with that striking view before them and beneath them, when Lot 'beheld all the plain or Jordan that it was well-watered everywhere, even as the garden of the Lord, like the land of Egypt,' and when he made his fatal choice and journeyed 'east.' And it is significant in connexion both with this view and after his kinsman's departure, that it is precisely here that the promise is given in fuller detail. Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever.' Henceforward Bethel was always a sacred spot. It was surely not by accident that Jacob's dream took place here; and not without a meaning that this hill marked the line of a geographical boundary, first between two tribes and then between two kingdoms. It is to Dr. Robinson that we owe the fixing of the site of Bethel. Lieutenant Van de Velde has more recently determined that of Ai. Nor is the question one of trivial importance. For Ai was a critical point in the first military operation of Joshua, after the fall of Jericho; and a clear perception of its relation to the pass by which the ascent was made from Jericho, is a great help to the understanding of the campaign.

Hebron, the patriarch's next station, and afterward his most settled home, has never been unknown or lost. It takes rank with Gaza and Damascus, as one of the cities of Genesis, which have never ceased to exist and to be important. Even in Abraham's time it shows the marks of settled political life. It was not a place like Shechem, or a stony eminence crowned with wood, like Bethel. The scene of the bargain at the gate with the sons of Heth for the cave of Machpelah might be enacted in a modern Eastern city. Hebron is a very marked point in the southern part of Palestine, partly because of the fertility of its neighbourhood, but still more from its elevated position. It is the highest town in Syria, being placed as much as 2800 feet above the level of the sea. Those who have read Professor Stanley's charming description of the transition from the desert to Judæa, will have noticed how much stress he lays on Hebron. Those who have followed Dr. Robinson's various routes, will have observed how often he passed this way. Historically this city has always been prominent. The spies of Moses entered the land here and gathered their clusters of grapes in the neighbouring vineyards. Hebron was a city of refuge and a Levitical city. It was the rallying point of the tribe of Judah, the capital of David for seven years, and the place where Absalom set up his standard. But of all the recollections of Hebron none are of so universal an interest as the promises given here to Abraham, and the seal here affixed to his faith. He was told to look up to the sky at night, and assured that his seed should be innumerable as the stars; the sway of his posterity was to extend over the whole land, between the farthest rivers with which his travels had made him acquainted, and to him at this place was applied that saying which expresses the principle and the reward of all true religion; 'He believed God, and it was counted to him for righteousness.'

(To be continued.)

FREDERIC I. OF WURTEMBERG AND RABBI ELSASSER.

We abridge the following from the "Israelit:"—

King Frederic of Wurtemberg, called by Napoleon "My ablest yet roughest ally," frequently resided at Freudenthal, where he had a castle, which was his favourite seat. Rabbi Alexander Elsässer, in the year 1805—the period to which belongs the incident we are going to relate—was 75 years old. The rabbi was a fine old man, of an imposing figure, a great Talmudical celebrity, a fellow disciple of the distinguished Ezekiel Landau, of Prague, and one of his learned correspondents, exceedingly pious, and endowed with an uncommon share of common sense. It was of his own accord that the rabbi had resigned his lucrative post as chief rabbi at Amsterdam, and accepted the charge of a small flock that could only very inadequately remunerate him. On an early morning the king drove to the wood. As he passed the synagogue his eye was caught by the majestic stature of the septuagenarian, who, wrapped in his praying scarf, and with the phylacteries on his head, stood in the synagogue court, and there uttered aloud strange-sounding words, and afterwards disappeared in the interior of the sacred building. Towards noon a court carriage drove up to the humble dwelling of the rabbi, and a royal servant brought the order to repair at once to his Majesty.

The king received the rabbi most graciously, and having invited him to take a seat, he entered into a conversation with the visitor, and found in him a most intelligent worthy pastor. Among other things the king asked the rabbi how old he was.

"75 years have I passed under God's protection."

"What is your annual salary?"

"One hundred and seventy-five florins, Majesty."

"What is your family?"

"Six out of twelve children are alive."

"And how can you support yourself and family with such a small pittance?" asked the astonished king.

"Majesty," replied the rabbi, "The law is a tree of life to those who lay hold on it."

"What were you reciting this morning, when my eye caught you, near the synagogue?" "The benediction prescribed to the Jew when he sees his sovereign:—'Praised art Thou, Eternal, our God, King of the universe, who has imparted from Thy majesty to flesh and blood.'"

The next day a royal decree appeared, which appointed Rabbi Alexander Nathan Elsässer Royal Wurtemberg Chief Rabbi of the country, with an annual salary of 800 florins, thus distributed: the rabbinate district had to pay 300 florins, the Government 200, and the rich Jews of Stutgard, who gave such a scanty salary to their pastor, 300 florins.*

Often was the aged rabbi invited to the king, who liked to converse with the wise, much experienced man. One day the king caught the finest stag in his park, had it killed according to the Jewish rites, and presented the flesh thereof to his *court Jew* and the rabbi. On the 30th of October, 1816, King Frederic died, and three days afterwards expired the rabbi in the 87th year of his life.

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* The Jews of Stutgard had then no rabbi of their own, but formed one and the same congregation with those of Freudenberg, the seat of the rabbi.—Ed. J. C.

"AS THE HOME SO THE PEOPLE."

Under this heading the "Clerical Journal" publishes a lengthy article on model lodging-houses, and the part which the clergy ought to take in the movement. The interest which we feel in a similar plan, proposed by several communal philanthropists for the benefit of our own working classes, has induced us to copy a portion of the article, calculated to set the subject in its proper light.

The truth that all moral and religious improvement of the masses yet steeped in ignorance and darkness, must, to be lasting, be preceeded by an amelioration of their social condition, is now generally understood and acknowledged, The clergy know it better than any other class. To visit the miserable dwellings of thousands of the labouring population in town and country; to see how completely they are surrounded, mind and body, by the heavy atmosphere of their homesteads, and how utterly impenetrable they become, under these circumstances, to the influence even of the heavenly spirit of religion, is to become profoundly convinced of the fact. Bare walls, low rooms, a mouldy couch, and stagnant air all around, signify physical hopelessness in its lowest end most despairing form. And the physical hopelessness, alas, but too often affects the moral sense. Poverty may purify the worldly mind: abject misery, clothed in its most hideous form, is certain to degrade it more and more. The hovel, devoid not only of all the comforts, but the decencies of life, is bad ground for even the seeds of God's Holy Word. The minister finds no listening ear in a dwelling where dire disease and abject wretchedness have taken up their permanent abode; a dwelling often scarcely fit for the brute creation, and quite unsuited to be the habitation of human souls. Yet how many thousands of such dwellings are there in the land; both in the crowded city and the open country. The story of their effect is told in numerous written reports of town missionaries; and in still more numerous unwritten deeds of hard-working country curates and incumbents. There is no want of knowledge, and no want of sympathy. The greatness of the evil is fully understood, and universally lamented. Yet little has been done hitherto towards a remedy.

Nearly all philanthropic movements have to go through two stages—the theoretical and the practical. In the first, well-meaning thinkers project great plans and designs; and in the second, active workers carry smaller plans into execution, Such has been the history of many an important philanthropic movement, and such also has been the course of the long discussed scheme for giving improved dwellings to the labouring population. Designs for model cottages have been current for the last twenty years or more; but with little practical result. The defects of most of these models were twofold; they were two expensive, and they were designed upon the assumption that the funds for their execution would, to some extent at least, come from charitable sources. The error was radical. To assume that the dwelling places of millions could be changed without the active participation of the millions themselves, was not to know human nature. Thus it happened that all the fine plans led to nothing; and even the construction of moderately expensive model-cottages, such as those of the late lamented Prince Consort—now standing in Kennington Park—proved a comparative failure. The efforts of various large landowners to the same effect had no better result. Large model-cottages, made for the reception of several families, and built at the expense of rich philanthropists, were looked upon by the lower classes as a sort of poor-house, somewhat higher in degree, but objectionable in principle. The view of the poor in this respect was quite sound. What they wanted, in the shape of dwellings as well as other ameliorations of their existence, was not charity, but help to help themselves. Evidently, the right thing was to erect, not stately houses, but small and homely yet comfortable cottages, as simple and inexpensive as possible, so as to leave a fair remuneration for the labour and money invested. Here was the great secret. Make the building of cheap cottages a good investment, and they will soon spring up all over the country; leave it to charity and the movement will never gain ground. The idea was so simple that it was no sooner understood than acted upon. A number of associations for aiding the movement grew up, and began distributing their plans throughout the country.

THE HOLY LAND.—We copy the subjoined letter from the "Times," and re-echo the wish expressed in it. It is time that access to the sepulchres of the patriarchs at Hebron were admitted to Jews and Christians:—"To the Editor of the 'Times.'—SIR,—Travellers to the Holy Land have reason to remember with gratitude the Duke of Brabant's visit to Jerusalem. Till that young Prince broke the spell, none but Mahometans were permitted to enter the Mosque of Omar. May I express a hope through the medium of your columns that the visit of his Royal Highness the Prince of Wales may effect for the sepulchres of the Patriarchs at Hebron what that of his cousin did for the site of Solomon's Temple. A venerable Jewish wall surrounds the entrance to the cave of Machpelah. Within this enclosure neither Christian nor Jew is permitted to enter by the surly fanatics now in possession. Doubtless, Moslem bigotry might be peaceably overcome at Hebron as at Jerusalem, if the matter were taken in hand. I am, sir, yours &c., R. W. B."

SWEDEN.—LIBERALISM.—Sweden was the country which religious fanaticism held fastest in its iron grasp. Long after Jews had been admitted to nearly every country in Europe, they were still kept out from Sweden. Conversion to Judaism was punished with death. From that same Sweden we now learn that a Christian lady, who on a previous occasion had forwarded a donation of fifty dollars towards the erection of a new synagogue at Stockholm, recently transmitted 150 dollars for the same purpose. The king has decorated several co religionists with the insignia of high orders.—*U. I.*

BOARD OF GUARDIANS

FOR THE RELIEF OF THE JEWISH POOR.

OFFICE—13, DEVONSHIRE-SQUARE, BISHOPSGATE, N.E.

THIRTY-FIRST MONTHLY REPORT.

SUMMARY OF APPLICATIONS, and of Relief administered from January 1st to 31st, comprising nine sittings, and one extra meeting for special relief. Messrs E. Alex, Moses Levy, and Hyam Levy, Members of the Relief Committee on the rota.

	Native or resident here more than seven years.	Foreigners here less than seven years.	Males.	Females.	Number of applicants.
Applications to the Relief Committee	362	204	353	213	439
Cases refused or remanded	26	46	49	23	72
Applications to Clerk, urgent)	23	14	17	10	60
Week of Mourning	4	6	8	2	
Women at Childbirth ..	12	6	..	18	
Relieved by Special orders of Hon. Officers	2	..	1	1	
Orders of the Relief Committee	39	34	43	30	50
Permanent Allowances Granted by the Board ..	82	10	64	28	19
Orders by Medical Officer ..	19	20	29	10	30
Totals	569	340	574	335	670

Total, 909 applications.

Of these 187 are from claimants on the Great Synagogue.
60 „ „ New „
41 „ „ Hambro' „
17 „ „ Various „
604 are from אורחים.

909

MODE OF DISBURSEMENT.

By Comittees at their sittings..	£108 12 0
„ Committee orders..	22 10 10
„ Clerk for various accounts	12 4 0
„ Permanent relief cases	19 8 6
„ Medical orders	5 4 6
„ Trusses	1 7 0
	169 6 10

STATISTICS OBTAINED OF SCHOOLS ATTENDED BY 544 CHILDREN OF APPLICANTS.

325 attend Free School. 185 Infant School. 34 Various Schools.
Total 544.

ANALYSIS OF RELIEF.

Necessaries and Provisions.

1061 Bread tickets, 6d.	26 10 6
74 Meat „ 1s.	3 14 0
654 Grocery „ 1s.	32 14 0
442 Coals „ 1s.	22 2 0
19 Various charities	4 19 3
	89 19 9

Goods supplied.

3 orders, given value	13 0
17 blankets and 13 rugs	7 11 6
16 yards of flannel ..	18 0
	9 2 6

Relief in Money.

28 Loans granted ..	29 0 0
Money Relief given .	27 18 6
18 women at Child-birth, Money Gifts in addition to Provisions	4 10 0
Assistance given towards sending seven applicants abroad ..	2 12 0
Paid to 10 cases in week of mourning ..	2 10 0
Total in money ..	66 10 6

GENERAL STATEMENT OF RELIEF DISTRIBUTED.

Loan account, in Money	29 0 0	29 0 0
Given absolutely, Provisions, &c.	89 19 9	
Money	37 10 6	
Goods, &c.	9 2 6	136 12 9
Clothing	8 0	
Trusses	1 7 0	
Pledges redeemed..	1 2 10	
Furniture	11 0	
Tools purchased	5 3	3 14 1
Total Relief distributed . ..		£169 6 10

Donations and Subscriptions received for third year, commencing 1st July.

Amount already advertised, second half-year .. £28 12 0

Morris S. Oppenheim, Esq., ann.	10 6
David Cohen, Esq. ..	3 3 0
Philip Lawrence, Esq..	5 0 0
Mrs. Salomons, Cheltenham	1 1 0
Mrs. Henry Jessel ..	1 1 0
Hyman A. Abrahams, Esq.	1 1 0
Miss Eliza Levy ..	2 0 0
Sir Moses and Lady Montefiore	20 0 0
Alfred Davis, Esq. ..	10 10 0
A Friend	1 1 0
Barnett Meyers, Esq..	5 5 0
Horatio I. Lucas, Esq., ann	1 1 0
Two Friends, per S. Schloss, Esq.	10 0 0
Edward Hy. Moses, Esq, per Maurice Moses, Esq	5 5 0
Hyam L. Moses, Esq, per ditto	5 5 0
Mrs. H. L. Cohen ..	2 2 0
Anonymous	20 0 0
Anonymous, winter supply of Coals	21 0 0
D. Davis, Esq.. ..	2 2 0
P. J. Salomons, Esq. ..	5 0 0
The Misses Salomons, Cheltenham	1 1 0
H. N. Solomons, Esq., Edmonton	1 0 0
Joshua Hands, Esq., in memory of his beloved wife	5 5 0
Henry R. Merton, Esq.	2 2 0
Samuel Pool, Esq , ann.	1 1 0
Messrs. Barnet Moss & Co.	5 5 0
Elias Moses, Esq., in memory of his beloved daughter, Matrha Moses	5 0 0
Mrs. S. L. De Symons, ann.	2 2 0

Further Donations and Subscriptions are earnestly solicited to meet the current outlay of the Board. Notwithstanding the increased demands during the winter, the balance in the hands of the Treasurer (about £100) is quite insufficient to meet them. Contributions will be thankfully received by—

E. ALEX, Esq., President, 31, New Bridge-st., Blackfriars, E.C.
J. A. BOSS, Esq., Vice-President, 6, Bury street, E.C.
MOSES LEVY, Esq., Treasurer, 20, Hyde Park-square, W.
LIONEL L. COHEN, Esq., Hon. Sec., 27, Montagu-square, W.

Cheques to be crossed "Robarts and Co."

Contributions of Left-off Clothing thankfully received, also gifts of Tickets of the צרכי שבת ,משיבת נפש, (Bread, meat, and coal and Five Shillings a-week Charity tickets), and other Charities.

By order of the Board,
J. LOEWENTHAL, Clerk.
13, Devonshire-square, Bishopsgate, N.E., Feb. 13th, 5622.

WANTED, A Female APPRENTICE to the SEWING MACHINE and Tailoring. She will have an opportunity of learning the business in all its branches, apply in the first instance to Mr. J. Roxas, 7, Bevis Marks.

WANTED, by a Young Man of business habits, a Situation as COMMERCIAL TRAVELLER, in the Wholesale Jewellery or General Fancy Hardware Trade, in which he has had considerable experience. Most unexceptionable references can be given. Apply by letter, addressed, G. P. L., Jewish Chronicle office.

WANTED, a GOVERNESS of the Jewish faith, not under 30, having a thorough knowledge of English, French and Piano, to go with a family to Egypt. Apply personally, at 29, Fenchurch-street, 2nd floor.

REQUIRED, by an Orthodox Jewess, a SITUATION as HOUSEKEEPER to a gentleman or as Housekeeper and Companion to a lady. Good references from former engagements. Address J. A., No. 2, Bedford-square, East.

WANTED a GOOD WORKMAN for repairing Watches, Clocks, Jewellery, Plate, &c., &c. One that could engrave would be preferred. Apply to Mr. Samuel Jacob, Falmouth.

JUST PUBLISHED,
Price Sixpence;

THE MOSAIC MIRACLES, with reference to the Treatises on Divine or Special Providence, contained in Nos. 344—350 of the "Jewish Chronicle."

By A. SCHNEIDER.
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London: Hamilton, Adams and Co., 33, Paternoster-row.

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TO THE BENEVOLENT.

A MOST DISTRESSING CASE of suffering and misery having come under the notice of the undermentioned gentlemen, they earnestly solicit the AID of the BENEVOLENT to assist them. A respectable man of the name of MICHAEL MICHAELS, with ten children, 1, Tripe's-yard, Sandy's Row, Middlesex-street, whose wife is confined, and now lies in a most deplorable condition, incapable of assisting herself in any way, and he having no work, has been compelled to part with everything to live. The wife has now been lying for twelve weeks in bed, and is still unable to move.

Donations will be thankfully received in behalf of this most distressing and deserving case by Mr. B. Barnett, 23, Wood street, Spitalfields; Mr. J. Jonas, 6, Duke-street, Aldgate; and Mr. L. Levene, 41, Great Prescott-street, Goodman's Fields; and at the Jewish Chronicle Office.

Per Jewish Chronicle—Mrs. Abraham Samuel, £1 1s.; Mrs. Davidson, sen., 10s.; Mrs. Aronson, Bangor, 5s; R. M. 10s.

APPEAL TO BENEVOLENT.

AN EARNEST APPEAL is hereby made in behalf of TOBIAS PHILLIPS, of 42, Goulston-street, Whitechapel, whose wife died three weeks since, leaving him with an infant three weeks old, and eight other children, the eldest only sixteen years of age. His own protracted and serious illness, (and subsequently that of his wife,) has left him in a state of utter destitution. Could he only raise twenty pounds, to re-establish him in his business, (slipper making) he felt assured he could again support his family. This case is recommended by Mr. Solomon Beyfus, 2, Bevis-marks, and Rev. Aaron Levy, 1, Smith's Builldings, Leadenhall-street, by whom subscriptions will be thankfully received.

Per Jewish Chronicle—Mrs. Abraham Samuel, £1 1s.; Mrs. Davidson, sen., 10s.; Mrs. Aronson, Bangor, 5s.; B. R., 5s; R. M. 5s.

HENRY I. LYON, LATE OF 27, DUKE-STREET, ALDGATE, takes this opportunity of acquainting his friends that he has disposed of his City Shop as above to Lewis Abraham Britton, and that he now conducts the WHOLE of his Business at 21A, STORE-STREET, BEDFORD-SQUARE, W.C Country and Shipping orders punctually attended to. Carts to all parts of London daily.

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London: Printed and Published by MOSS VALENTINE, for the Proprietor, at his office, 7, Bevis Marks, St. Mary Axe, E.C., in the Parish of Allhallows, in the City of London. Friday, February 14, 1862. Rev. S. M. Isaacs, 119, West Houston-street, New York, Agent for the United States of America,
Collector.—MR. JACOB ROXAS.